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Christian school delegates confirmed basic commitments

Harry A. de Vries

Some 267 delegates representing most of the member schools of Christian Schools International from across North America met in Ottawa last week, Tuesday through Thursday, in the organization's annual convention. Although no historical decisions were made, a number of resolutions were agreed upon. In their reports of the event, delegates will no doubt pass along some spirit of the assembly and stimulate discussion on the continuing debate on the future role of school constitutions.

The convention was attended by representatives of most of the Christian (CSI) schools in North America, either by a board member or the school's principal, as well as by board members of the 12 districts of CSI and staff members of the organization's headquarters in Grand Rapids. This year many delegates took along their families to tour the nation's capital so that a total of 643 people were registered. Many of them were housed in the dorms of Carleton University where the convention took place, but a large number camped some 10 miles away from the University campus. It was organized by a committee of Ottawa Christian school supporters.

The Ottawa convention was, in a sense, typical of other annual professional gatherings in that it brought members of a peculiar organization together for workshops and for discussion of mutual concerns primarily dealing with the daily operation of Christian day schools. But at the same time the very nature of the annual gathering would make it of interest to all those who support the Christian school movement across the continent.

The CSI convention and the ACSA (Christian school administrators) annual meeting were held under the theme "Affirming Basic Commitments," based on Titus 3:8. The entire convention was geared to an examination of the role of Christian schools in the wider Christian community.

Walter Baker, member of parliament for Nepean-Carleton, the riding in which the Ottawa Christian schools and Carleton University are situated, helped set the tone of the gathering by pointing out that he himself had learned Christian values, that he would not have picked up elsewhere, in his own education at a United Church College in Belleville, Ontario.

In the litany that followed, in the speeches presented later on, and in private discussions, the focus of the convention centred on the issue whether Christian schools ought to be opened to non-Christian Reformed members in a way to serve the large Christian community, and whether the school constitutions ought to reflect such a spirit in a clearly defined but yet a reformed manner. (See page three for further elaboration). It was the continuation of a discussion that had been going on for a number of years, but began officially in 1980 with the appointment of a task force to "deal with 'strategies in Christian education for the 80s.'" At the 1981 convention the task force presented a discussion paper written by Dr. Henry Beversluis of Calvin College and a subsequent one entitled: "In Their Father's House: A Handbook of Christian Educational



EAST MEETS WEST: Retired Dordt College president, B.J. Haan, takes a quick break from the discussion with Mark Strooboscher, principal of Smithville Christian High, to get the right pose for the press at the CSI convention in Ottawa last week

Philosophy" this year in Ottawa. There had been some unfavourable reaction to the later document this past spring and summer, and at this year's convention it was discussed at some length but no final decisions were taken on it. Since Dr. Beversluis was not able to attend the convention to defend the task force paper due to a heart condition, retired Dordt College president, B.J. Haan, sketched a brief history of the development of the task force, pointing out at the same time that formulation of a set of educational principles would be very important in keeping the CSI schools together.

After the official greeting was extended by Walter Baker Tuesday morning, delegates joined in a devotional litany based on Titus 3:8. It included the theme song, "He Leadeth Me" a hymn that was sung often during the three days, and a prayer for the Lord to dwell in the midst of the convention, as well as a dedication to Christian education. "We remember the promises of our covenant God," read the litany, "and we dedicate ourselves anew to teaching the Word of God in both precept and example. We profess faith in God and in his work. God help us to do it."

Opening devotions were followed by a brief coffee break and then by a stirring address by Rev. John D. Hellinga. He stressed the need for Christian school societies to consider a kingdom of God wider than the Christian Reformed Church and, therefore, a need to work out a new set of educational principles that would allow for a "working together" across denominational lines in a cause that ought to be shared by Christians in a wider communal task.

Sectionals that followed that day dealt mainly with school board and administration concerns. John Stronks of the Ontario Alliance presented a talk on hiring of staff, Martin Mudde of Ottawa spoke on "Board-Teacher Relationships," Rev. Ed Den Haan of Guelph University spoke on "Handling Board-Administrator Stress," and Dr. Henry Triezenberg and William Evenhouse of the CSI office in Grand Rapids explained the most recent developments in CSI curriculum. Other topics dealt with piety in Christian day schools, the role of government in education, and the

relationship between church and school and Christian school public relations.

The first day ended with a showing of the Canadian Home Bible League's "God's Word and God's World." Helen Suk of St. Catharines took part in the program in performing a number of vocal solos.

After devotions the next morning, Rev. Peter De Jong of Iowa and Ken Tanis of Pennsylvania debated whether "Christian Schools Should Remain and Be Defined in Terms of Creedal Theology." There was no resolve to the lustreless debate but it sparked further discussion on the topic.

Delegates could again attend a variety of sectionals. Some dealt with financial aspects: "Dealing with Delinquent Accounts," school grants, and pension plans; others with educational needs: the lace of language, the

computer in the school, and the responsibility of the school to the child with special needs.

A group of about 40 administrators, including one female, performed two moving numbers during that evening's gathering. Every year at the convention, the administrators meet for two half-hour rehearsals and then, quite astonishingly are able to do a remarkable job on a few three or four-part numbers.

A. James Heynen, executive director of the Christian Reformed Board of Publications, spoke that evening about "Covenant as Community." He envisioned a community of Christians which would totally support education of children within the community. The idea of family, he said, was definitely a biblical one, and included every Christian, so that at a baptism, for example, there were really no lonely people, no childless spinsters or singles. Everyone has a responsibility in the Christian community for Christian education. The speech was a convention highlight.

The talk about the task force by B.J. Haan and the related discussions on the Beversluis paper followed the Thursday morning devotions. Rev. Jack Quartel of Calvin Chr. Ref. Church in Ottawa presented an inspirational closing wherein he urged delegates to maintain a personal relationship with the Lord in order to do the job well.

Delegates enjoyed the convention this year, in part because of the spirit that such meetings always bring. One delegate, Tim vander Veer who is a board member of the Cornwall (Ontario) Christian School was simply amazed. "Here we just finished our first year with just a few students," he said, "and now I see all these people, all involved in the same cause"; "our expanding ministry," someone called

Continued on page 3



FROM HEEL TO SHINY TOE: Carl Van Turenout proudly displays the family crest that the family conjured up during the AACs conference, "All in the Family" on the August long weekend in Fort Erie. Some 900 people were registered at the annual gathering this year that was, for many, an uplifting experience. The seminars sparked discussion and the singing was so spirited at times that after the Sunday evening service, everyone joined in for an impromptu singsong that lasted from 10 p.m. to midnight.

Viewpoint

The sugar cane grows in our backyard

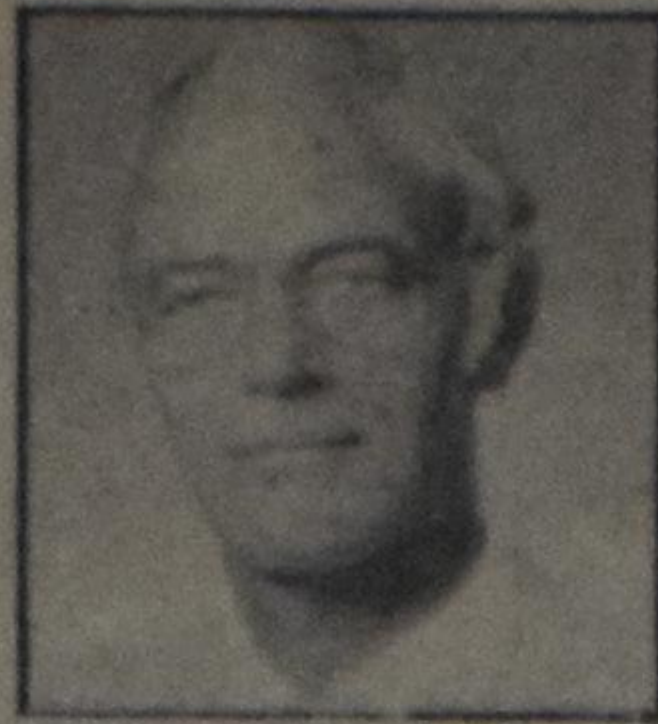
Every three years or so Christian Reformed missionaries come home for vacation and consultation with their supporting churches. And, while on this continent, a number of fellowship gettogethers are scheduled for the missionaries themselves. These meetings have become very popular among them. They become acquainted with each other, exchange information, and discuss topics of mutual interest.

At one recent meeting they considered the curse of world poverty. There was good reason for these missionaries to do that. And there is good reason for us to take note of their concern.

Missionaries are not lonely individuals toiling away in distant lands. Rather, they are spokesmen for the Church of Christ, extensions of the Body, and, therefore, they are our lips, our hands, our hearts. Their experiences are, in a deep spiritual sense, ours.

What must the missionary do in the face of sudden acute needs? Almost all Christian Reformed missionaries work in Third World countries surrounded by abject poverty. Many of them help out in extreme hardship cases. Their help is a drop in the bucket, yet in many cases it's a matter of life and death.

The missionaries agreed that the emerging national churches should set up their own diaconates and through them minister to the poor. And the missionaries on the field should refer the needy to the deacons. This brings dignity to those who help and those who are being helped and it prevents that the poor feel beholden to missionaries.



Louis Tamminga

Editorial

But that is only one of many questions. Our missionaries move continually among people for whom every day brings a struggle for food and relief. That reality affects every church activity and every relationship. It wears the missionaries down, unless they have strong spiritual peace and are continually replenished. They must not grow callous to the distress of the world around them. But they must not carry personally every burden and pain of people they have come to love as their own. There is no answer to this problem. The boards of CRWM and CRWRC are very concerned about the mental and emotional health of their missionaries. The churches should make this a matter of much prayer.

More questions pop up. How should missionaries live in the face of prevailing poverty? What should be their lifestyle? Many missionaries have tried to live as simple as the people among whom they work. But this has been found not to be beneficial. It strikes national Christians as unreal and even hypocritical. They know that missionaries are not poor so why should they act poor? But missionaries also realize that the opposite extreme can be even much

more harmful. They must live modestly and show in their very lifestyle that their joy lies in God's Kingdom and not in the pleasure and comfort of goods and things.

Yet more urgent than all this is the question: What should the missionaries do about the causes of poverty? Every Christian, at home and abroad, must deal personally with that question. We are the church, the worldwide community of which missionaries are part. That question, then, is directed personally to us.

There is a second reason why this question comes to all of us personally. The causes of world poverty are intimately connected with world-wide economic situations. They are, partly, our making.

Let me give an example.

The people in the Philippines enjoyed the relative well-being of a garden economy before the Spaniards arrived. The Spaniards took their land away and divided it among themselves. The lot of the Filipinos was still better than today, however, since they worked as tenants on the large plantations for the absentee landowners — the hacendados.

The last several years have brought

nothing but distress to the Filipinos. Mechanization, especially in the cane sugar fields, has taken thousands of jobs away. Large international companies have bought up enormous tracts of land which they work with sophisticated machinery dispelling the tenants from the land they had worked for years.

The fruitful valleys which could easily feed millions now produce crops for the world market with profits going into the coffers of the hacendados and the multi-national conglomerates. Similar situations prevail all over the Third World. They are continued by totalitarian regimes which are in many cases supported by Western governments who act under the pressure of the large economic corporations.

One of the missionaries at our gettogether read from Abraham Kuyper, who as early as 1890, pleaded for social justice which, he said, cannot be expected from either Marxism or Capitalism — since both see man as an economic animal — but must come from a Christian Kingdom community which has a vision of political and economic justice. Many social problems can only be solved internationally, said Abraham Kuyper. Modern developments have borne out that truth.

Where does that leave the individual missionary? He preaches the gospel of the Kingdom which addresses man in his total existence. In next week's editorial I will explore the implications of that a bit further. But one fact is clear. The sugar cane fields of the Philippines are our backyards where we sow and reap. To the Filipinos they produce a bitter harvest.

Psst ... Got a second?

Got this new-fangled contraption in the mail last week. It's one of those digital, computerized watches, a gift from a Canadian corporation.

It gives me the day and date, the time in digital format thusly: 11:45:49, it acts as a stopwatch, and it plays a cute little jingle when you have your alarm set.

My old watch isn't really that old. It has the Big Hand, the Little Hand, and the Sweeping Hand. When people used to ask me what time it was, I used to say: "Almost 2:30". Now it's 2:28:46.

These modern gadgets are destined to breed a nation of digital creatures. There won't be any art to telling time. No more Big Hand, Little Hand syndrome. The time will be there glaring at you in the middle of the



Keith Knight

Off the cuff

night. No more trying to figure out if what you are seeing is twenty-past twelve or four a.m.

Perhaps more significantly, these digital timepieces will create a generation of precise second-watchers. "Almost 2:30" won't be good enough for them. They will want to know the exact time.

They won't learn the art of relaxing, of slowing down a bit. They'll become time-bound. And it's easy to do.

At the time of this writing, I am on the verge of my vacation. I am tempted to leave this Microsonic computerized stop watch-cum-clock at home even before I head off for the cottage. If I don't, I am prone to use my stop-watch

to check the time between nibbles on my fishing rod, much like a new mother might time contractions. Or I might be tempted to set my watch to see how long it takes to play a game of horseshoes, or to read a 1,000-page novel.

Vacations are times to relax, to put aside such foolish things as clock-watching, not to worry where the seconds are going. Vacations are made up of days, not seconds or minutes; today we do this, tomorrow we do that.

I'll probably just lock my watch in the glove-compartment and be concerned only with such important things as "time to eat — I'm hungry" or "time to sleep — I'm tired."

That is a vacation; away from the seconds and minutes of life.

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Education

Working towards an expression of faith for Christian education

Harry A. de Vries

With an influx of non-reformed Christians into the Christian school movement, and with an eye to possible future developments, should there be a rewording or a placement of current school constitutions generally, to express simply, but soundly, the nature of reformed Christian education? Opinion expressed most frequently among delegates of CSI (Christian Schools International) schools at the CSI annual convention in Ottawa last week was that, yes, there should be a clear statement of reformed principles of education which non-reformed folk could understand, but which at the same time would not be a watered-down version of the three forms of unity currently subscribed to by many member schools. The addresses given and the public debate that took place all mentioned in some way the notion that Christian (CSI) schools should consider opening their doors to Christians outside the traditional boundaries and at the same time reflect that approach in their school constitutions.

Task force on the future of Christian education

The matter of producing an educational creed is not a new one. It has been under discussion for ten years already according to one CSI staff member. In 1980 CSI appointed a special committee, or task force, to deal with "strategies in Christian education for the 80's." The force was made up of a number of leaders in the Christian Reformed Church and included Calvin professors and the presidents of the five denominational related colleges. In 1981 the task force presented member schools with a discussion paper entitled "Christian Educational Philosophy: A Creedal Summary." Following discussion of the document at the 1980 CSI convention and the receipt of critiques, another statement titled, "In Their Father's House: A Handbook of Christian Educational Philosophy" was mailed out to administrators, board members and pastors last March. Both statements were written by Dr. N. Henry Beversluis, retired Calvin College professor of educational philosophy at Calvin College.

The second document, not unlike the first, drew some tough reactions shortly after its appearance in March, and particularly so from BC, district 12 of CSI. The Christian Principal's Association of B.C. in May wrote to the CSI board

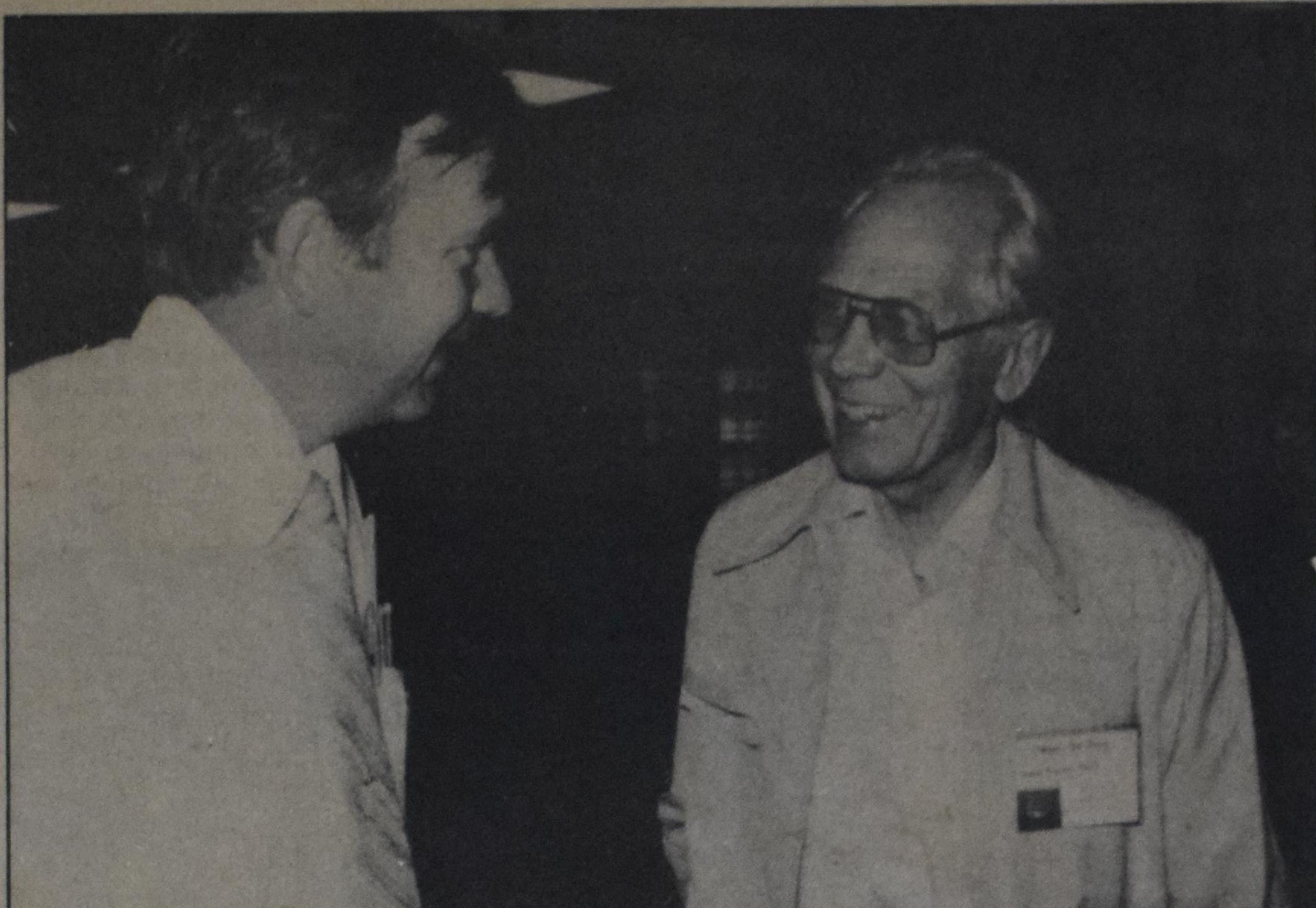
In Grand Rapids that the board "reject Dr. N. Beversluis' papers as documents that will be used to give direction to Christian Education." The principals suggest, as does the Board of district 12, that a committee be appointed to include a more representative cross-section of supporters such as parents, teachers, and principals and ministers from various regions and denominations, to draft a new document, and that a time frame be established to allow for writing of a new creed as well as for proper feedback. Some BC school boards had threatened to leave the CSI, should the current document be adopted.

The document is still in the hands of the CSI board which will soon determine a time sequence for the development of a creed. It will consider some of the suggestions made at the Ottawa convention: that the creed be written in terms suitable for long-term use, that it be a positive statement built not on criticism of what others have done wrong, that other denominations to whom the new document might speak be involved in discussion, that it speak clearly to the government about the reformed position, and that it be a creed somewhat like the Belgic Confession.

Convention addresses

In his keynote opening address on Tuesday, August 10th, Rev. John Hellinga of Sioux Centre, Iowa, expressed the need for Christian school societies to be committed to keeping the doors of the schools wide open to other Christians. Just as Zechariah in one of his visions was told that "Jerusalem will be a city without walls," said Hellinga, the kingdom of God is without man-made walls. Therefore, he advised the school administrators and board members, to throw out the encumbering theology and to establish new guidelines. Neither, he said, would it be dangerous to do without the current creedal (forms of unity) borders, since Christians do not really have the choice to restrict their kingdom vision to their own people.

Even though Hellinga said that theology should be thrown out, he did say that schools should have definite reformed creeds. He did not suggest a diluted version of the three forms of unity or a constitution altered simply to attract outsiders, because "Christian education is not based on an economic issue, on dollars and cents," but on a heart commitment.



Immanuel (Lethbridge) Christian School's Henry Heinen with Rev. Peter De Jong of Iowa

He noted that even though the school should be an entity distinct from the church there should be a close working relationship between the two. Principals and pastors, he said, should compare notes at least once a week to make sure that the total job of education is well done.

Hellinga mentioned that the reformed view of life is much broader and much richer than any ecclesiastical body can ever capture in church creeds. Calvinism has an integral view of life and a peculiar biblical perspective, but it also has to have a platform, a "short comprehensive policy," a

statement of principles because it is wrong to ask someone interested in Christian education to read the three forms of unity.

The church, he said, is not a school and vice versa. The distinction should be noted and Christians should join

Continued on page 4

Christian school delegates confirmed commitments



Carleton University dorms housed many of the delegates

Continued from page 1

it. Conventioners returned home with the request to have their boards study the creedal issue but also with a sense of purpose that cannot be generated through CSI newsletters or board reports.

The CSI is an organization of Christian schools that supplies its members with a variety of instructional aids and offers a shared process for the development of Christian curriculum for the classroom, as well as advice to schools by way of its consultants and school evaluations. It has a mailing list of 350 member schools and 1,500 non-member schools and arranges related financial affairs such as the student accident insurance in the US. It has pegged April 24-30 as Christian education week next year.

The Canadian Christian Education Foundation is the separate and fully independent fundraising arm of the CSI in Canada. With its 37 directors it plans to raise \$46,000 for Christian educational material during the next year. Since its inception seven years ago, the organization has contributed \$185,000 to CSI curriculum programs.

Next year's convention is to be held in New Jersey.

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Education

Working towards an expression of faith

Continued from page 3

hands in the cause of Christian education with others who do not hold the very same vision of education, and work with them. The Christian school is a place where there should be fellowship across denominational lines because there are many shared commitments of more importance than the theological differences that often separate churches.

Should Christian schools remain reformed and be defined in terms of creedal theology? Rev. Peter De Jong, managing editor of *The Outlook*, publicly debated the question with Kenneth Tanis of the Delaware County Christian School. Rev. De Jong, in speaking for the resolution, said that "creeds are not just extra baggage, an optional extra." They were forged by historical struggles and restate the content of the Bible. They are necessary and should not be altered because who will then write the correct formula, in view of the fact that every denomination has its own interpretation of the very important, basic beliefs. He related some specific examples of places where the effect of changing the constitution had ruined Christian schools.

Schools and churches, he said, should not drift apart. Churches are not schools but "schools have given them backbone," and the tie cannot be cut. The creeds were meant for instruction, he said. They are God's truth, a necessary statement in a diverse situation that cannot be tailored to meet a wider consensus.

Ken Tanis appealed to reality, the growth in the interest in Christian education generally and the fact that many Christian schools are ignoring their reformed creeds and are becoming much freer in admissions policies. There is no need to have theological unity in the schools as there is in the church, instead, he noted, Christians have to see themselves in context of the universal church. There needs to be development of an individual relationship with the Lord, an individual piety, and a mutual trust in each other. Diversity in the classroom and differences of opinion can only strengthen basic beliefs through discussion. "The Word of God stands alone." Creeds are man's creation, "man's tool."

Neither the ayes nor the nays won the debate. The debate did not clearly offer new information but did help stimulate further discussion on the entire issue. Comments that followed the debate made mention of the fact that the school belonged to the Lord and not so much to the members and that new members should be trained for a period of time in the covenantal view of Christian education.

The most stirring addresses were given Wednesday evening by A. James Heynen, director of the Board of Publications of the Christian Reformed Church. One comment was that the convention should have ended there and

that the rest could only be anticlimatic.

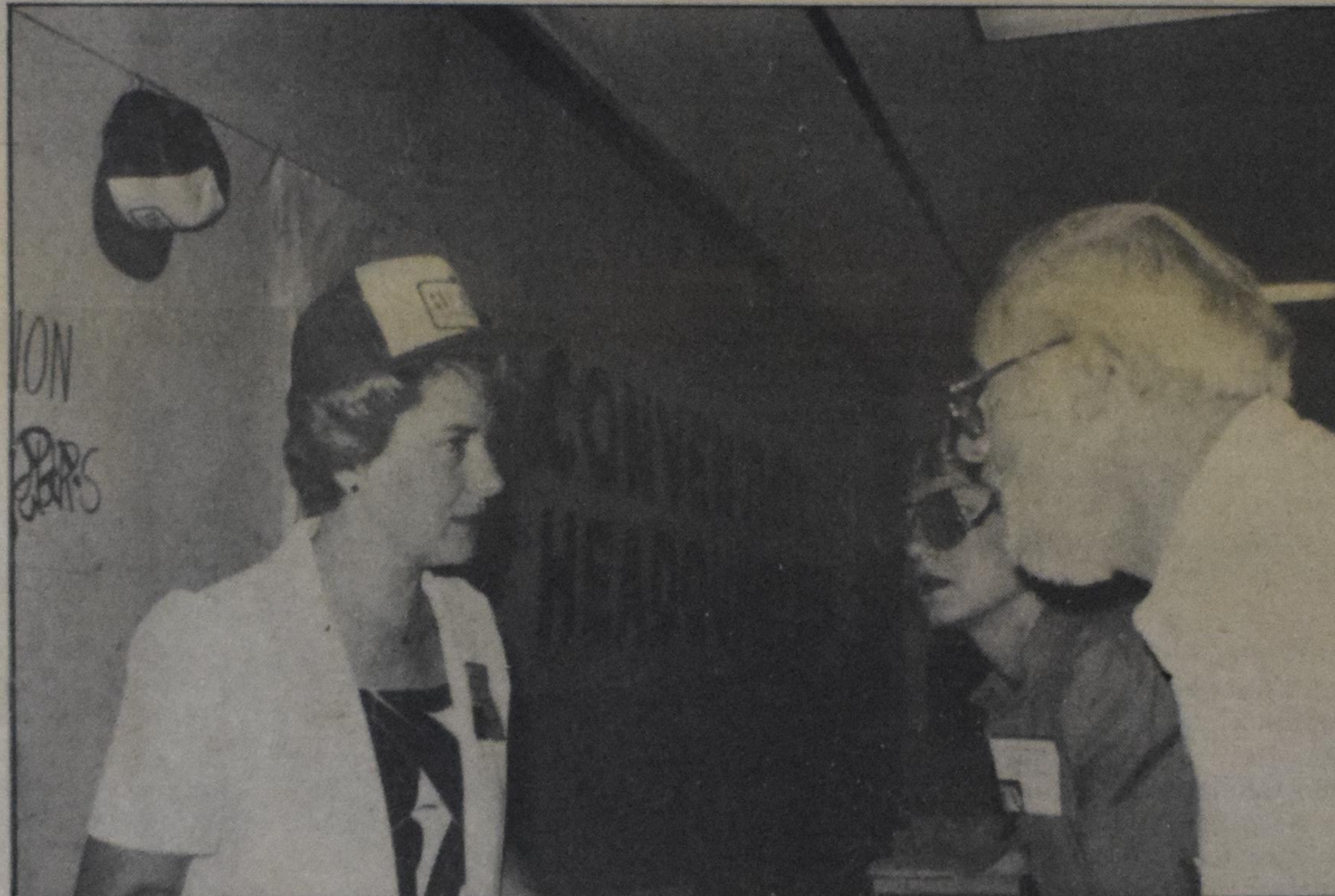
With frequent references to the cultural habits in some of the most established Christian Reformed communities, Heynen spoke on "Community as Commitment" in a stirring

address. The covenant family, said Heynen, is a concept that appears constantly in scripture. The Christian family is not biological as the Jews thought, but spiritual, and therefore, the entire Christian community is responsible for

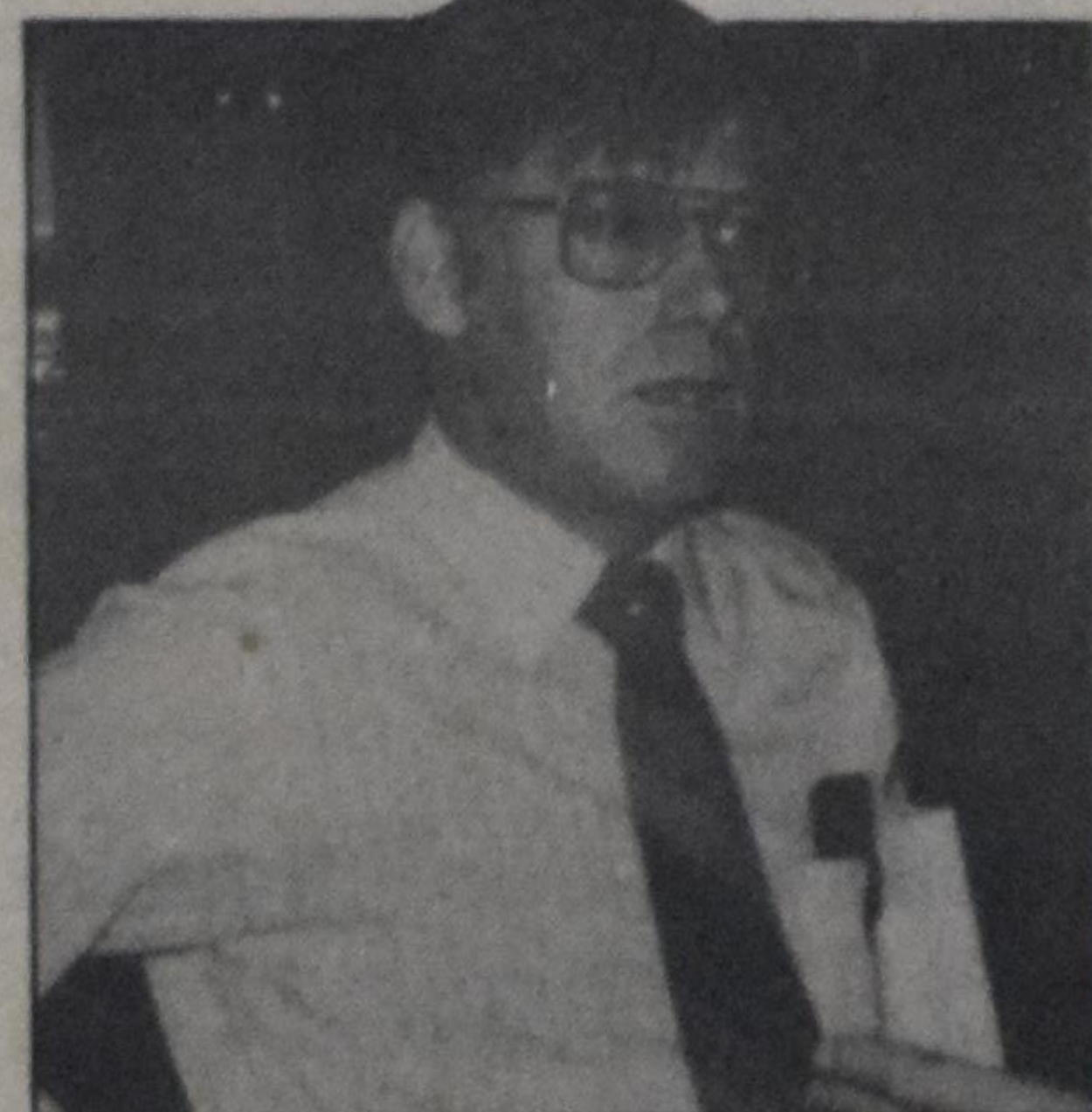
the education of its children. Hence, the congregational promise in the new Christian Reformed baptismal form and his appeal for a move away from the idea of parental tuition for Christian education to contributions by everyone



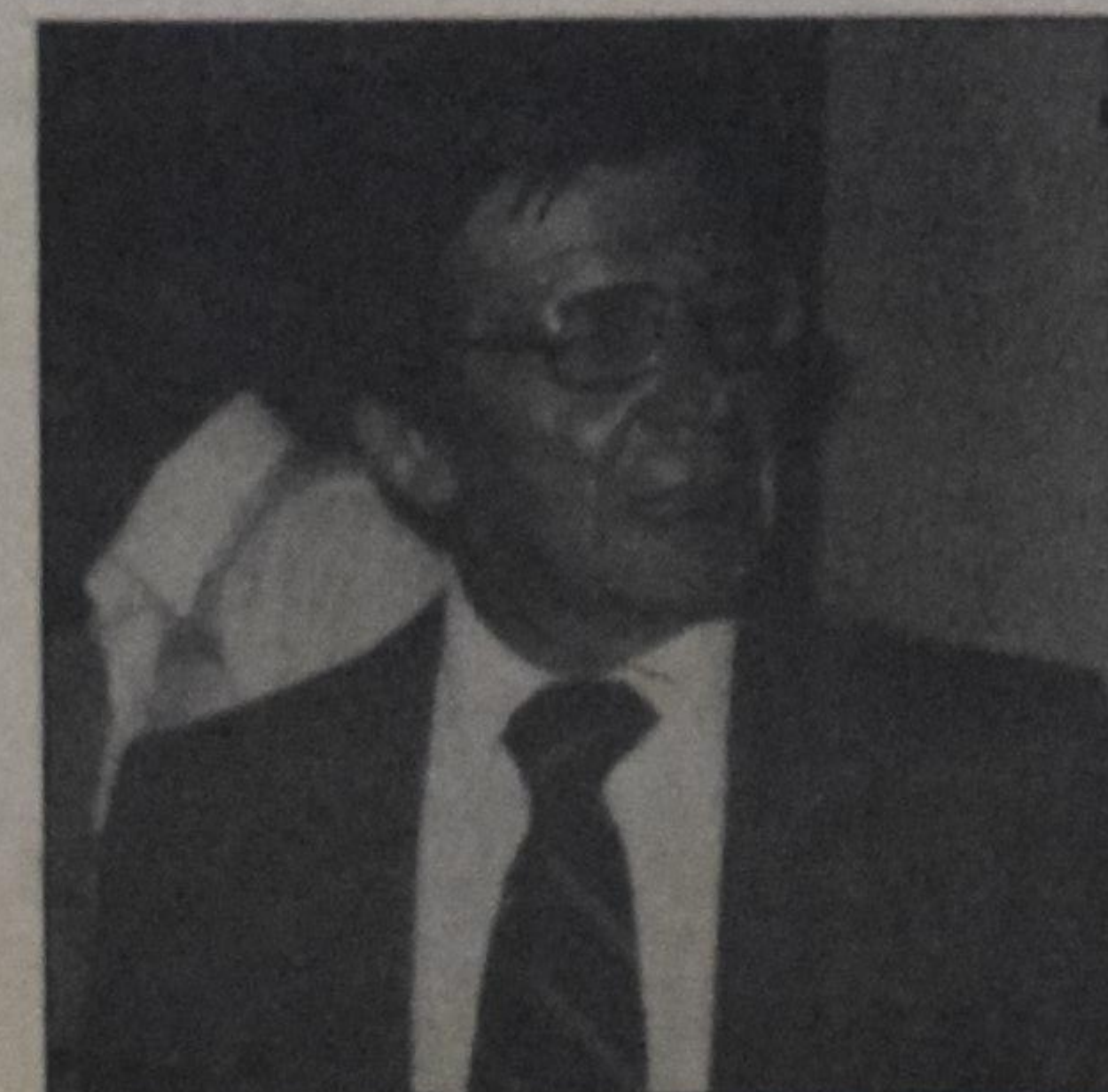
The administrators' chorus whipped up an astonishing performance in just two days



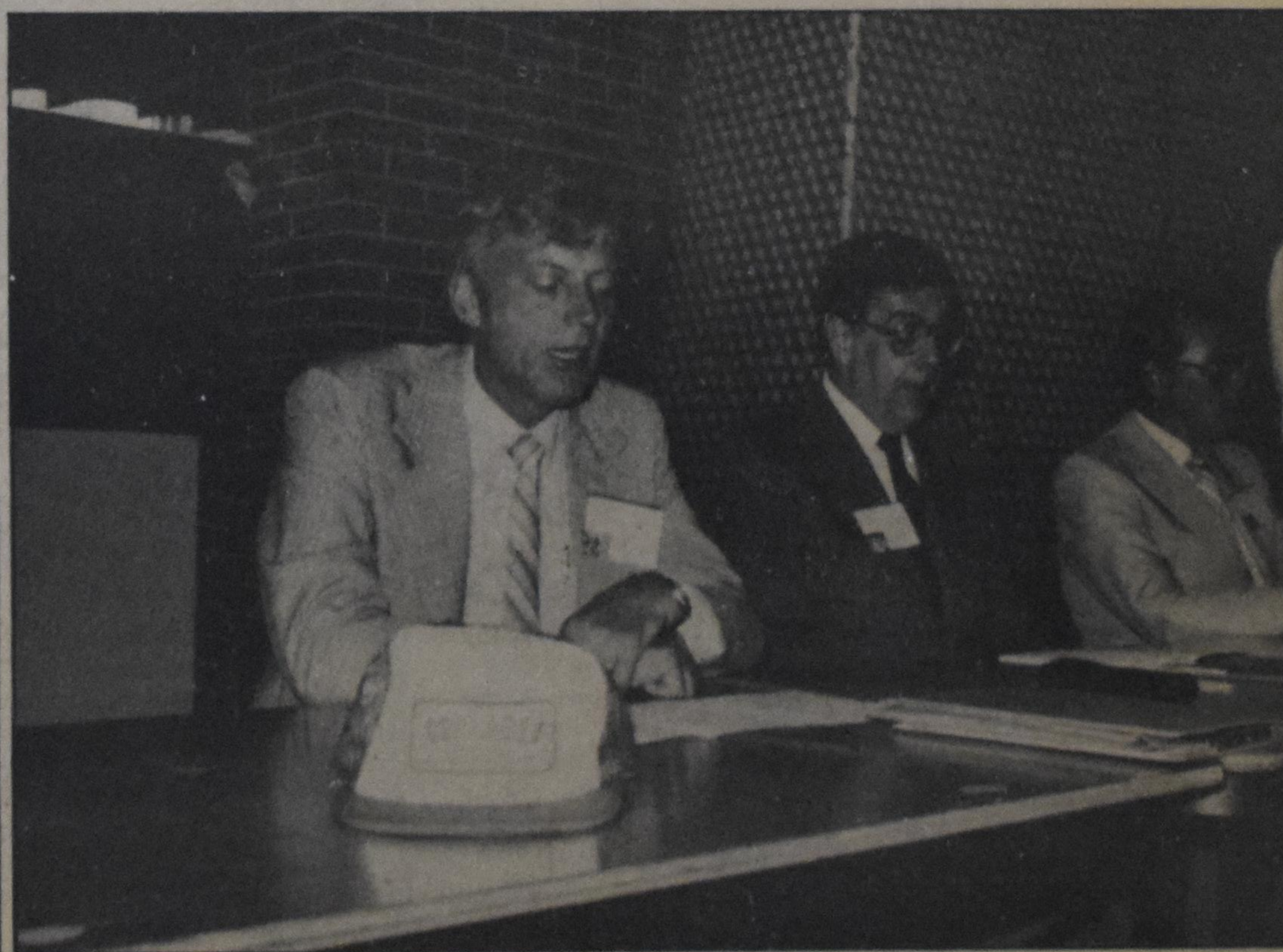
Convention Committee secretary, Wilma Mulder and treasurer Lettie Hogeveen with delegate Mr. Grin



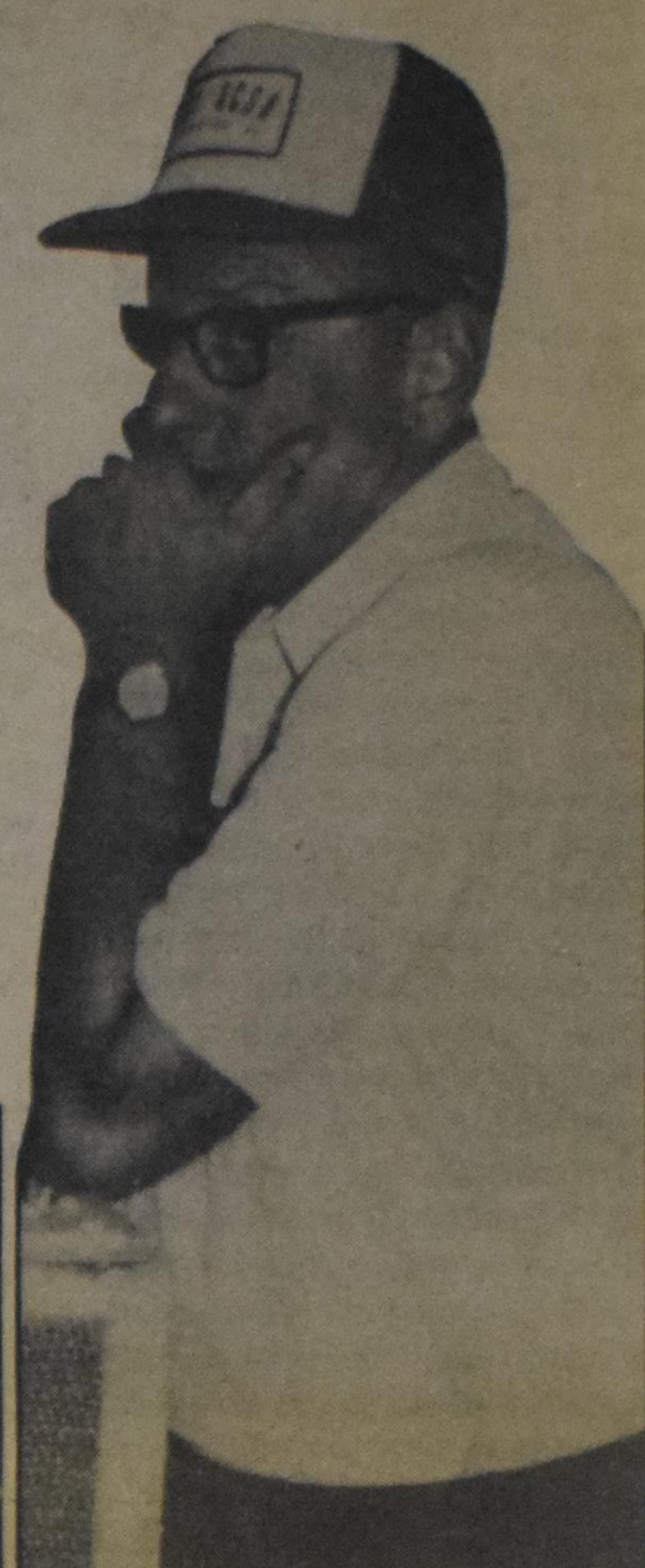
OAAIS' Lyle McBurney



Speaker Rev. Jack Quartel



Chairman of the organizing committee, Lewis Triemstra; MP Walter Baker; and Gordon De Kruyter



Kenneth L. Swets, CSI administrator



Seminar leader John Stronks

Education

in the community. The model of the Christian family, he said, should be used in the educational setting, too, in terms of admittance as well as

in teacher remuneration.

"God's family has a peculiar lifestyle," he noted. In fact, the most unlikely people are part of that family, not just

those who support middle class schools. And furthermore, as Christ was a servant, schools ought to use his example as a yardstick, and

not foster an approach that leads to human successes only.

The Christian family has hope in today's confused

world and the school as an extended family ought to be a source of hope in today's society. With trust in the Lord and a biblical view of covenant education, Christians need not worry about the results of opening the school doors. For then, he said, "You will not dash your — not hope, not family — no, not even your foot against a stone."

Assessment of the discussions

In terms of the emphasis of this convention on the development of a new educational creed or reformed educational principles, as some called it, the feeling expressed generally by the school representatives in Ottawa was a need for a concise but thorough restatement of the Reformed beliefs in the form of an educational creed that would address itself to the classroom.

Some delegates admitted in private conversations that changes had been made in their constitutions for economic reasons but ultimately to the detriment of the school, causing in one case a situation that resulted in a drop of enrolment from about 160 to almost a third of that. For a period of time, many delegates warned against hasty acceptance of non-reformed parents into the school boards since those not familiar with the traditional concepts needed to be educated. Often their motives for sending children are apparently not the same as those of traditional supporters.

In the delegate meetings the divergent experiences of schools with "outsiders" ranging anywhere from zero to 60 per cent, were not really brought forward. Yet a large time slot could have easily been filled with accounts from various school experiences. Discussions may have touched on some of these matters. Some schools mention the three forms of unity in their constitutions and abide by them in teacher hiring policies and in admittance, others do not adhere to them. Other schools established their own creeds at the outset because of the school make-up.

The meeting point of concept of a creedal statement and reality was not always the case. But one principal did say that he planned to return to his school to introduce some changes in keeping with his new vision of Christian education. There were many others for whom spirited meeting of minds will carry over into the daily routines in the upcoming school year. And possibly some way down the road there may be an answer to the query of one of the delegates: "Why can't the Christian struggles today produce a creed too?" just as earlier times produced the church creeds?



CSI convention delegates met here for most of the major sessions

Delegate resolution for Queen's Park, Toronto

Whereas Christian Schools International and the association of Christian School Administrators jointly affirm their commitment to the Lordship of Christ and the provision of Christian Education; and

Whereas Canada professes to be a nation founded upon the principles that acknowledge the supremacy of God; and

Whereas the rule of justice and the freedom of religion are essential to the responsible development of a free nation; and

Whereas the recognition of the personal and institutional diversity of religious belief and practice are fundamental to the preservation of a truly democratic society; and

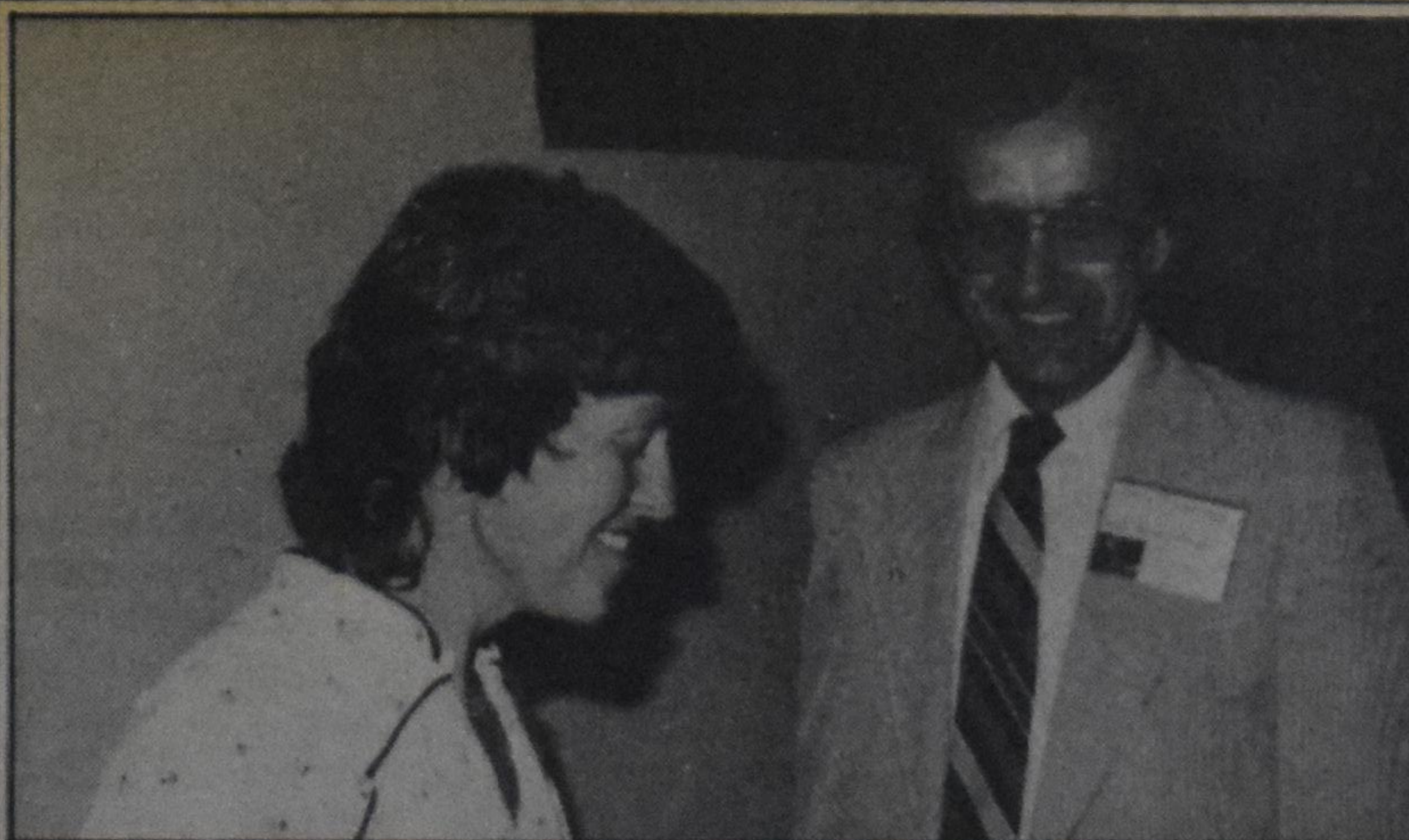
Whereas it is the responsibility of government to protect and preserve the freedom of choice of all citizens within a framework of legislation; and

Whereas the Government of Ontario has declared its public support for human rights and anti-discrimination laws and covenants, both domestic and international; and

Whereas the Government of Ontario already publicly recognizes and provides tax support for some philosophies of education, but not all;

Therefore, we, the delegates, gathered at the 1982 CSI-ACSA convention in Ottawa, respectfully urge the Government of Ontario to fulfill its mandate to do public justice to all bona fide educational communities regardless of belief or creed, by establishing and maintaining the necessary legal conditions and tax support, so that these communities can fulfill their responsibility to provide elementary and secondary education of the parent's choice.

Ottawa, Ontario



Mrs. Schaly of Belleville (ON) with Henry Triezenberg, CSI Curriculum Administrator

The purpose of Christian Schools International

- To provide a medium for a united witness regarding the role of Christian schools in contemporary society.
- To promote the establishment of Christian schools.
- To assist and encourage its members to function more effectively in areas of promotion, organization, administration, and curriculum, and to help establish standards and criteria to guide the operation of its members at both the local and district level.
- To foster and develop high professional ideals among member Christian schools.
- To administer appropriate programs for the economic well-being of member Christian school personnel.
- To establish and maintain communication between Christian Schools International and its member schools, districts, colleges, churches, government agencies, and the general public.
- To prepare, publish, and distribute instructional, promotional, and other materials, including periodicals, for the accomplishment of the foregoing purposes.

— from Article III of the Bylaws

Church

Free Reformed Synod met in Grand Rapids

C.A. Schouls

 The Messenger — Synod 1982 will be remembered for a variety of reasons. It was the first synod ever held in Grand Rapids. At or about the same time, six (!) other Reformed denominations were holding synodical meetings in Grand Rapids.

On Tuesday evening, June 15th, delegates and members of the Grand Rapids congregation gathered in the sanctuary on Ball Avenue for a prayer service in which the word was preached by Rev. P. Vander Meyden, the vice-president of Synod 1981. He preached on Psalm 51:18 — "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem." He pointed out that David's prayer was not only for personal blessings, but involved all of God's people. That is because David's per-

sonal sin had also affected all the people. We never sin without there being a corporate dimension to it. If the Lord is to bless us as churches we, especially the office bearers, ought to realize and confess our sins, also with regard to this corporate aspect. Then we may expect the Lord also to give corporate blessings.

Synod was opened at 9:30 Wednesday morning by Rev. A. Baars, the president of the consistory of the convening church of Dundas. After we sang Ps. 415:2, 5 and 7, he led in prayer and then read Jeremiah 14:1-12, meditating on verse 9b: "Yet thou, O Lord, art in the midst of us, and we are called by thy name; leave us not."

With his words Synod was opened and the regular business began. The credentials showed twenty-six men, representing thirteen congrega-

tions, legally present. In a free vote Synod chose as its officers Rev. C. Pronk, chairman; Rev. A. Baars, vice-chairman; and Rev. P. VanderMeyden, Secretary. Advisory status was given to our emeritus ministers, Rev. J. Tamminga and Rev. J. Overduin, the latter of whom was present in this capacity for the first time.

The first item of business was the moving moment when the new chairman read the Declaration of Agreement, while all the delegates stood to express their agreement with the confessions of our churches. This was followed by the singing of Psalter 371, "The Unity of Brotherhood." Then delegates sat down to the real "nitty-gritty" work of Synod.

It is very difficult to put into words the atmosphere of a synodical meeting. You would find many of these sessions to be very "ordinary" — maybe even dull at times. At other

times, the atmosphere can be very tense and even exciting. This Synod had moments of both. But through it all there was a spirit of brotherliness, of seeking the best for the church of Jesus Christ.

The following is a very brief rundown of some of the items dealt with:

From Toronto — a letter stressing the need to refer to Sunday as "The Lord's Day", in keeping with the scriptural use and also the customs of our English speaking fathers. Synod heartily agreed with this sentiment and referred the matter to the notice of each consistory.

From Chatham — an overture to provide ways and means to look into the possibility of having psychiatric and psychological counsellors who will give our people direction in times of mental and emotional stress which will be in keeping with the truth as we hold it to be. Rev. Bos was

asked to look into this and to report to Synod 1983.

From Chatham — an overture that Synod advise all consistories to schedule special services (Farewell, Installation, etc.) on days other than the Lord's Day so that others can attend. Carried.

From Aldergrove — an overture that only sermons prepared by our ministers be issued for reading services. The Committee Reading Sermons received five sermons from our own ministers in the past year. This committee issues sermons which comply with Scripture and our creeds. The author is of secondary importance.

From Langley — an overture to begin using a different form prayer of thanksgiving in the administration of the sacrament of baptism. Appreciation was expressed for the concern shown in this overture, but it was defeated.

The Deputies for Unity and Correspondence reported and asked for mandate to re-establish the contacts made some years ago with the Free Presbyterian Church of Scotland. This mandate was given and efforts will be made to make this contact meaningful.

Another lengthy discussion followed the presentation of the report on Ethical matters. Deputies had provided further clarification on some aspects of the report to Synod 1981. The very difficult matter of divorce and remarriage is still being studied. It is also stressed that guidance be given in the question of Labour Unions.

Mention was made also of Bill C-10, which threatened to curtail the freedom of the churches (This bill has been amended and the offensive sections have been removed. Thanks be unto God!) Local consistories are urged to alert this committee to any government action, no matter on what level, which concerns us and which should receive our attention.

By this time it is after nine o'clock and the meeting is adjourned until 9:00 the next morning.

The report on the second day of synodical activities can be much shorter, although the day was much longer. Meeting from 9:00 a.m. till 11:30 p.m. left many delegates bleary-eyed.

Much of this day was spent in closed sessions. Rev. Pronk opened by reading Philippians 2:1-11 and reflecting on the first four verses. The apostle Paul exhorts us to be like-minded in Christ, to have love and unity. For us that means that, although we may differ on minor points, we must stand united on the cardinal truths. This can be so only if we share in brotherly love rooted in the Lord Jesus Christ. He also commemorated that this day marked the

Sermon evaluation guidelines

Sometime ago a number of sermon evaluation sheets were made available to our congregation to help the members become more meaningfully involved in the preaching of the Word of God. The consistory came to this proposal because it had been asking itself time and again to what extent the church is really growing in the grace and knowledge of the Saviour. The following questions appear on this stencil:

- Out of everything that was said, what concept or idea (theme) do you feel gripped the heart of the pastor the most?
- How did this idea "speak" to you?
- What scriptural passage was the idea based on?
- How did this sermon, and especially the main idea (theme) convict you of sin? How did this sermon refresh and encourage you? Generally - how did this sermon show you who, or what, you are, and how God wants to help you, or be near to you?
- In what way did the sermon show how God's Word is relevant and applicable to you and to the congregation in general?
- Were you able to listen and follow the sermon? Why? Why not? (Re: voice, eye contact, posture, expressions, applicable illustrations).
- Were concepts used which you could not understand? Are these biblical concepts which you should therefore learn or are they academic - theoretical?
- How does this sermon drive you to the Word of God?

Allow me to say a few things, first of all, about preaching itself, the way I, as a pastor, am involved in it. Preaching is the proclamation of God's Word for the whole of life and particularly in terms of the three great themes, Creation, Fall and Redemption of the Bible, so beautifully explained in our Heidelberg Catechism. A number of things must be kept in mind in this connection. The history of Christianity is covenant history, so that all God's dealings with man must be understood covenantally. Secondly, the chief end of preaching and of life in its entirety is to glorify God and to enjoy him forever (Cf. The Westminster Catechism, Q. & A. - 1). And preaching is to be addressed to both believers and unbelievers, since "not all who are descended from Israel belong to Israel" (Rom. 9:6). There are the sheep but there are also the wolves in sheep's clothing. God alone knows the heart of man. And, thirdly, preaching must help people understand and experience the continual newness of living out of the Word of God.

How, then, must I, as a preacher, be involved in this important task? Though it is true that the preacher as well as all believers are but instruments of the grace of God, it is extremely significant to realize that we cannot be true channels of salvation unless those believers themselves partake of the life everlasting. A preacher cannot challenge the hearer to understand and

experience the continual newness of living out of the Word of God if he himself has not tasted and seen that the Lord is good (Ps. 34:8).

Something must be said here about the experiential aspect in preaching. Throughout the Bible a distinction (difference) is made between the work of Christ and the Work of the Holy Spirit. On the one hand, all the grace of God in its abundance is granted to us in the coming of Jesus Christ, but on the other hand, this abounding grace must be applied to our heart and life by the Holy Spirit. We speak in this connection about the objective and the subjective work of God. It is one thing to say that Christ died on the cross some nineteen hundred years ago; it is another thing to confess that He died in our stead. I may have some historical knowledge about Christ but this does not mean anything until I know and accept Christ as my personal Saviour. In other words, growth of faith is accompanied by a deepening experience of the benefits of Christ.

The life of faith must not be described as experiencing Christ only, since we don't find support for this in scripture. Lord's Day 20 of the Catechism says that the Holy Spirit is given "to make me be a true faith partaker of Christ and all his benefits." A Christ-follower does not become a little Christ himself. Let us be careful that there is the right balance between the objective and subjective work of God in our life.

In the history of our churches we have made mistakes in both directions. There has been a great deal of emphasis in catechism, society and club meetings upon head knowledge. It is possible to memorize large portions of the Bible and our confessions without really knowing God. The Pharisees in Jesus' time had amazing knowledge but they did not know the Christ.

But we must guard against the other extreme as well. There are people and churches in our tradition who will always and again talk about man and his misery (or his experiences) at the expense of the marvelous things that God has done in Christ. They zero in on man's fall but they fail to grasp the meaning of redemption. The subjective is emphasized at the expense of the objective. The Bible challenges us to maintain the proper balance between these two sides of God's work in us. The knowledge of God is more than intellect and feeling and the activation of the will. It is a matter of the heart out of which are all issues of life.

Rev. J. Hielema,
Maranatha Chr. Ref. Church,
Calgary, AB

Correction

The article, What is Wrong with Dancing, that appeared here July 23rd was not written by Rev. D. de Jong of Calgary Canadian Reformed Church. Our apologies to Rev. D. de Jong.

Editor

90th anniversary of the Reunion in the Netherlands between the Doleantie churches and many churches of the 1834 Secession, a reunion with which our fathers, for conscience's sake, could not go along. He urged that we continue in the spirit of our fathers, striving for the truth of the gospel.

The recommendations from the Committee Salary Guidelines were approved and the overture from Hamilton was accepted after some changes were made to improve the wording.

Deputies presented a proposal "Mission Order" to Synod which is to be studied by the consistories. Suggestions are to be submitted to the secretary before the end of the year.

Synod approved the acceptance of the three new students for the ministry. May the Lord guide and bless them in preparation for their great task.

The concluding items of business were swiftly handled. Counsellorships were distributed and church visitation schedules drawn up. Each minister is asked to give five Lord's days to the churches in the East and two to the vacant churches in the West. Grand Rapids is appointed as calling church for Synod 1983 which will be held in London, Ontario on the Thursday and Friday after Pentecost, D.V.

The chairman then addressed Rev. den Butter who is going to The Netherlands in August to take up his work in the congregation of Middelharnis. He expressed Synod's good wishes and appreciation to Rev. den Butter. Rev. den Butter replied, urging the churches to be diligent in always seeking the presence and the guidance of the Holy Spirit. Then Rev. Baars, the vice-chairman, thanked Rev. Pronk for the way in which he conducted the meetings and

he led in closing prayer. Synod 1982 had come to an end.

Synod is over. The reports still have to be digested in some cases. Improvements are hoped for in providing the reports earlier next year. But although Synods meet, reports are written, votes are taken, although all these things must be done and are important, the most important work done in the church is not at synodical tables, nor in consistory rooms or in committee meetings. It is the quiet work of the Holy Spirit done in the hearts of people through the applying of the Word, when He changes those people from enemies to friends of God, from sinners to saints, from rebels to servants, from bastards to children. This is the most important work.

Pray that that work may continue until Jesus comes again. Pray that ministers and elders and deacons may all be found faithful in their respective office so that they may be used by the Spirit to do His work.

Church News

Christian Reformed

Accepted

— to Niagara Falls Rehoboth Chr. Ref. Church, Rev. J. Peetoom of Pembroke.

Address change

First Chr. Ref. Church, Lacombe, Alta. — Art Rietsma, Clerk, R.R.#1, Blackfalds, Alta. Canada T0M 0J0

New clerk

Grace Christian Reformed Church, Cobourg, Ont., Duane Nieuwsma.

Free Reformed

Called

— to Vineland, ON, Rev. C. Pronk of Grand Rapids, MI.

— to London, ON, Rev. C.A. Schouls of Mitchell, ON

Rev. P. den Butter of Hamilton, Ont., who accepted a call to Middelharnis, will leave for The Netherlands in the middle of August, D.V.



Vacation Bible School

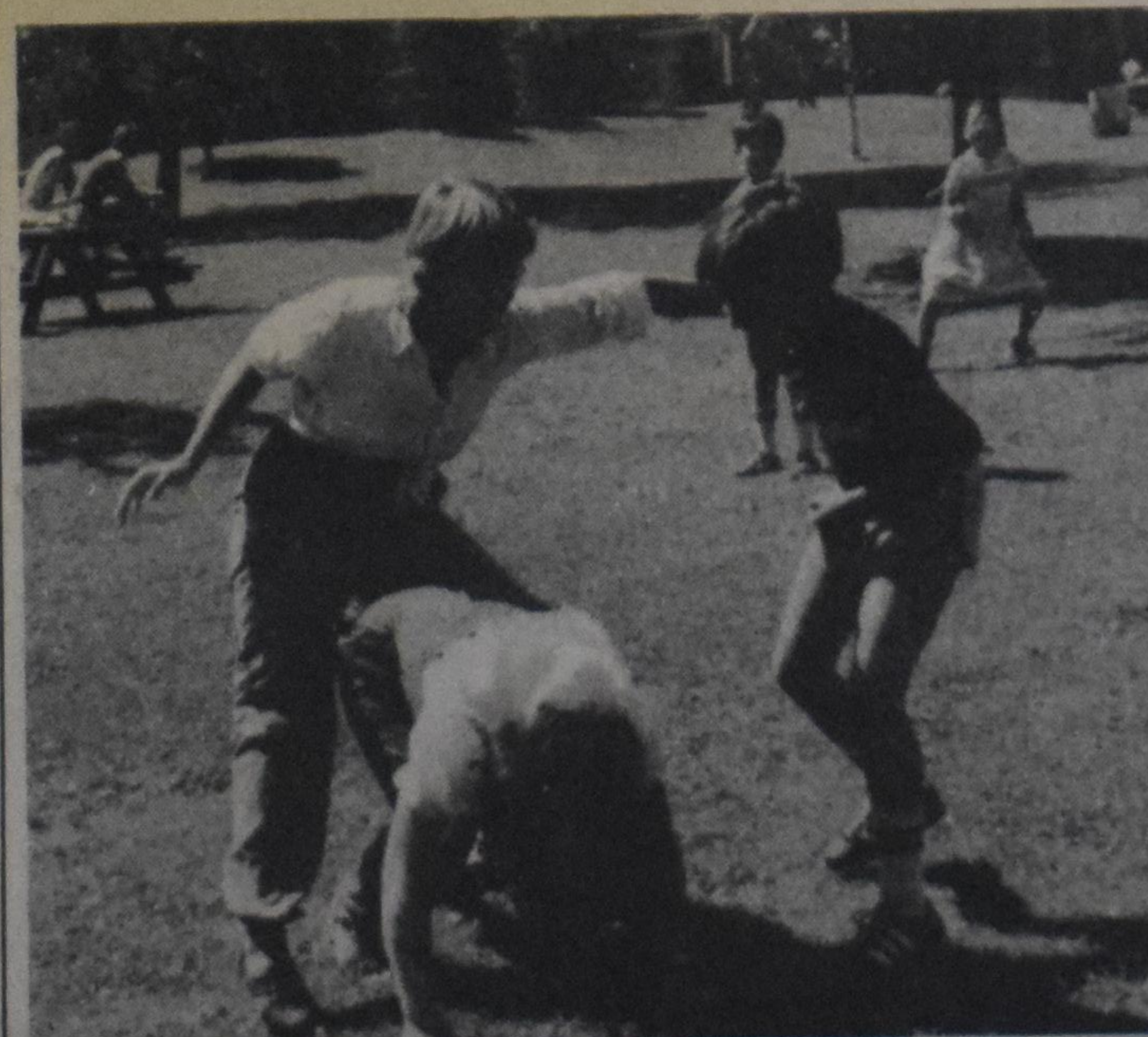
Margaret Griffioen
C.C. Toronto staff

The Lighthouse, the outreach centre in the heart of Toronto, conducts a Vacation Bible School every summer. There is, of course, biblical instruction through the use of education materials available through the church's board of publications.

But for many of these children, a day at the park is as special and as uplifting as the VBS program. The children enrolled in the VBS program at the Lighthouse were taken to a local park where they enjoyed the outdoors and a lot of special attention by the four VBS instructors. They were Judith Drost from Cambridge, Judy Grevers from Tavistock, Wendy Koenes from Corbyville and Sally Van Geest from Trenton.

There was also the usual classroom instruction and a special time for music. Judy Grevers introduced her guitar to her VBS class.

This photo feature captures the essence of hundreds of similar programs which were carried out by churches during July and August throughout North America, part of a summer tradition.



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Cooperating as Christian charities

Margaret Griffioen
C.C. Toronto staff

In 1976, Christian Stewardship Services was established in order that Christian Canadians would have a means by which to support a charity through various means of planned giving.

CSS is also involved in providing educational seminars across the nation dealing with topics such as wills, life insurances and retirement savings plans.

Unlike some organizations which deal with deferred giving, CSS also counsels people, not only as to whom to give, but also on the how's and why's of giving and the best way to do it.

Harry Houtman, director of CSS, said that some of the ways that money can be donated to charities are

through gift annuities, revocable and irrevocable trust agreements, and naming beneficiaries in insurance, RRSP's and annuities.

"A revocable trust agreement is very appealing to many people. This is an agreement whereby a person donates money to an organization through CSS, but instead of the money going to the charity directly, it is invested and the interest paid partially to the donor and partially to the charity.

"The donor may call back the initial donation at any time, but meanwhile both he and the charity have benefited. Usually the money goes to the charity on the death of the donor or the donor may have it given at any time.

"The donor is always in charge of his money. It is a good way to invest money

back into the Christian community," says Houtman.

"Another way to donate money to a charity is through gift annuities. The initial sum of money is invested by CSS and a guaranteed rate of interest is paid to the donor and if more interest is earned, it is given to the charity of the donor's choice. The rate of interest is based on the life expectancy of the donor.

"We have a good set of principals on which we base our investments, namely biblical guidelines. Our aim is to have one organization through which Christians can donate their money, rather than have every charity competing with each other in offering options to donors.

"This way we are co-operative, rather than competitive and, therefore, more beneficial for all."

Census reveals a nation of older citizens

OTTAWA (Canadian Scene) — Canada is steadily becoming a nation of older people, Statistics Canada figures indicate.

The Canadian population is now the oldest it has ever been, and the median age will rise steadily through the rest of the century according to the first data from last summer's Census (questionnaires filled out by virtually every Cana-

dian household once-a-decade).

Because of a steady falloff in the birth rate that started 20 years ago, the population median age — with half of Canadians above it and half below — was 29.6 years last summer, higher than during the Great Depression of the thirties when the birth rate was also reduced. By the year 2000, the median age is ex-

pected to be 36, unless there is a sharp increase in the birth rate.

The Census indicated a growing need for services for the aged, and less need for schools everywhere in Canada except Alberta, where the number of young continues to grow.

The Census revealed sociological changes whose effects are not yet understood. There are probably half a million children whose parents are divorced; there is a disproportionate number of young people in the labour force competing for jobs and promotion; and there is a growing number of elderly women living alone who will require not just pensions but also social support that once came from the family.

Here are some highlights of the Census: The population was 24,343,180, of which 12,274,890 were female and 12,068,290 male; English was the mother tongue of 14,918,445 Canadians, a 5.6 per cent growth from 1976, while French was the mother tongue of 6,249,095 Canadians, up 6.1 per cent. Some other mother tongues saw a booming growth, including Spanish by 59 per cent, Armenian 65.8 per cent, Chinese 69 per cent, Indo-Pakistani languages 100.3 per cent and Semitic languages 58.8 per cent.

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The sacredness of marriage

Pastor Ponders
John Boonstra

The Bible tells us that God performed the first marriage, when He brought Eve to Adam. "For this reason a man will leave his father and mother and be united to his wife, and they will become one flesh."

Today we witness an alarming increase in marriage breakdown with all its hideous consequences. Not only does it affect the lives of the marriage partners, but the children are, too, frequently the victims of such breakups in marriages. This was drastically portrayed in the movie "Kramer vs. Kramer".

A number of years ago I heard from a man on T.V. who said: "I still believe in the old saying that marriage is an institution. But who likes to live all his life in an institution?" Of course, he meant this as a joke, but there is a rather subtle truth to that statement. The Lord calls marriage an institution, and an institution does limit one's movements, one's freedom.

In marriage, it will not do to do your own thing. In marriage, consultation needs to take place. In marriage, there is a give and take. In marriage, there is the happiness of the other partner to consider.

Marriage requires commitment, and that is the one ingredient that is often lacking. People begin to frown on marriage. Young people often ask why marriage is necessary. If we love one another why not live together.

Well, love without commitment will never do in a marriage. It is too easy. That kind of love is like the definition I once read: "Love is a feeling you feel when you begin to get a feeling which you have never felt before." Love is then defined entirely in terms of feeling, and feelings are subject to change. Our feelings are affected by all kinds of things. Even the weather can affect our feelings. So when your marriage is based on feeling exclusively, chances are that when the feelings disappear, the marriage crumbles. We see it all the time.

The Greeks had different words for love. One such word was "eros", from which we have the words erotic and eroticism. It means passion, and passion is certainly an element necessary in a happy marriage. But it is certainly not the only thing that makes a marriage. Then there is the word "philia" which means love in the sense of affection, friendship. Affection is also needed in a marriage.

The third word is "agape". That word is also translated into English as love. But that has the connotation of outgoing love. That word spells commitment. That word means love even when there is not much affection. That is the love that characterizes God's concern for His creatures.

God does not love a person because he is so lovable, but God loves the person in spite of the fact that he is not lovable, not affectionate. What is necessary in marriage is all three aspects depicted in those three Greek words.

A relationship where there is only passion but not affection degenerates into a relationship where a person's lust is satisfied. For that you do not need a marriage. And a relationship where commitment is lacking is in danger of not being able to withstand the onslaughts of selfishness and individualism so characteristic of our present culture.

In a marriage a couple does well to continually work on commitment. We can change passion and affection through a dedicated commitment. But you cannot build up commitment with passion. It simply does not work. Neither can you restore affection or feeling for the other person without a prior commitment.

We may think that love comes automatically, but it does not. You say, what is more natural for a child to love his parents? Yet there is the commandment of God: "children, obey your parents." What could be more taken for granted than to love one's spouse. Yet the commandment in the Bible tells husbands to love their wives.

Well, our experience shows us clearly enough that love does not come automatically. We are not autonomous. We are persons who constantly rub elbows with others. We always stand in relationship to others. And those relationships are affected by a million things, constantly. That is why people must work on their marriage.

In a lot of unhappy marriages the partners no longer communicate. They don't understand each other anymore. It pays to prepare for a marriage, for the relationship is meant for life. A happy marriage produces a happy home. And happy homes are the foundation for a happy society. God tells us all about it in His Word. "Blessed is the nation whose God is the Lord" (Psalm 33:12).



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People

Van Huizen preserves book-binding skill



John Van Huizen at work

Margaret Griffioen
C.C. Toronto staff

The fine art of book-binding and restoration is a skill which is found in very few places. But in St. Catharines, Ontario, John Van Huizen and his wife Ann are busy at keeping this trade alive.

The Van Huizen garage does not house the family vehicle. Instead it is filled with books waiting to be restored or bound, rolls of supplies and the tools of the book-binding trade.

One of Van Huizen's most common jobs is to restore old Bibles, some several hundred years old.

"They come to me looking like this," said Van Huizen, showing a Bible with a leather cover which is dull and deteriorated, and with pages worn and torn and falling apart.

"When I am finished with the book, it will be rebound on this machine."

The machine is one of the originals used in the trade,

whereby books are sewn together around pieces of twine held in place by the machine.

"The pages will be repaired and the cover fixed and polished. I only use new materials when necessary. I try to keep the book as original as possible. That way it does not lose its value."

"When I am finished with it, it will last another hundred years."

Van Huizen learned his trade in Holland. In 1954 he and his family came to Winnipeg and in 1973 came to St. Catharines.

Van Huizen worked for various book-binding companies and in 1979 began his own business after being laid off. He still receives orders from firms which do not have people capable of doing this highly skilled job of hand restoration.

"I enjoy my work. I am kept very busy restoring books and binding and making volume covers for new books and periodicals such as National Geographics."

Ann Van Huizen helps her husband with the business and does the gold stamping found on the spines and covers of books and periodical volume covers.

Van Huizen also teaches a course at the Ontario Art College in Toronto and at several other local schools and art galleries so that the tricks of his trade are preserved for yet another generation.

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Education

Development at Redeemer exceeds expectations

Harry A. de Vries

On Labour Day, September 6th, Redeemer College plans to mark its opening with its first convocation exercises in Hamilton's Centenary United Church. The dream for an Ontario Reformed Christian college will then have become a reality.

A great deal of work, time, sacrifice and money will have been given to the cause by the time of the historic convocation in a few weeks hence. But it will not have been without results. Enrolment, first hoped to be 50 full-time students, is now nearly at 90. Troubled negotiations for a suitable location ended in an optional five-year lease on a made-to-measure school building on the Ontario lakeshore in Hamilton, with enough room to house the Ontario Alliance of Christian School offices and an additional three classrooms to spare. The library already has 6,000 books in the stacks, and if an offer of \$150,000 on another 50,000-volume library is accepted, the college will be well on its way to becoming a credible resource learning centre. Academic recognition for first and second year courses was given by McMaster University just recently. The University's president,

Dr. Elvin Lee, will attend the convocation along with Mrs. Helen Detwiller, chairperson of the board of Hamilton's public school board.

Dr. Lee is pleased to be able to bring greetings at the convocation and he says that he's looking forward to the occasion. He noted in a telephone conversation that general consensus at McMaster University is that Redeemer is a welcome addition to the academic community. Even though the university has to be free from a religious bias, McMaster recognizes the room for a religious institution like Redeemer within the community. He said that the university is happy to provide academic strengths wherever necessary and he added that it is looking forward to a series of academic exchanges in the future. The university's recognition of Redeemer courses comes at a time when the university can afford to be very selective of applicants for its own programs because of the large number of university applicants. Redeemer students who might want to continue at the university will be treated the same way as other applicants. Right now, said the president, acceptance is based on "academic selection all the way."

Right now the college is buzzing with activity. On my visit to Redeemer, professors were getting settled in their new offices. English professor Hugh Cook happened to be adding finishing touches to his office by hanging up a roll-up blind. Librarian Russell Savage and his two assistants were cataloguing books. Business director Dick Kranendonk was drawing up employment guidelines on his Commodore computer. Carpenter Len Keesmat was busy installing president Henry De Bolster's bookshelves. And the painters were getting around to the finishing touches.

The basic commitment to Christian college education has been an important factor in development at Redeemer thus far, and will continue to be. Even though it will, no doubt, be tested in various ways in years to come, as it has been in other Reformed colleges and schools in the community, commitment and faith at the exciting outset are evidently strong. The opening of the college, says Russell Savage, is an historic move; the first of its kind in Ontario at the college level for a long time. He firmly believes in the cause the college represents. "Otherwise," he says, "I would not be here." His

dedication is shared by all. President De Bolster's reaction to it all is his beaming smile and his oft repeated comment, "Isn't it just great?"

Arend Kersten recently visited Sarnia for a barbeque social arranged by Mark and Ann Kroontje for Redeemer students and their parents. More than an hour of discussion about the college followed Arend's five-minute promotional talk. As a result one applicant became a confirmed student and another, who had not yet applied, did so.

The Kroontje's daughter, Wynne, valedictorian at Lambton Christian High this past year, received a \$4,000 scholarship from her father's employer, Polysar, a government corporation. Both Wynne and Arend were over-

joyed; Wynne with the financial assistance and Arend with the official recognition that it entailed.

An open house of the Redeemer facilities will take place after the Labour Day convocation. A week prior to the event, on August 31st, students will be moving into the dorms and orientation will be offered to parents of the students.

The college has decided to offer two evening courses this fall on Thursday evenings from 7 to 10 p.m. Introduction to Scripture will be taught by John Bolt and Introduction to Philosophy by Theodore Plantinga. Courses will run from September 9th to December 2nd for a cost of about \$398 for credit and \$199 for an audit or visitor attendance.

Western principals to meet in conference

B.C. and Alberta Christian School principals will hold their biennial conference on September 22, 23, and 24 in First Christian Reformed Church in Calgary. The main speaker is Dr. Gordon Spykman of Calvin College. The theme of the conference is: "Christian Schooling in the Contemporary Secular Setting." Dr. Spykman will present three lectures and workshops on that theme. For the Thursday evening, Dr. Jack Hielema will be the after-dinner speaker dealing with communications as practised by the principals in their devotions, as they deal with



Dr. Gordon Spykman
colleagues at school, students, parents, boards, and committees.

Lethbridge graduation exercises a very special occasion

Harry A. de Vries

Some 45 students graduated from Immanuel Christian High in Lethbridge this past June and another 56 successfully completed grade 9 at Immanuel Christian School. The graduation exercises for the two groups of students, which were held on two different evenings, were definitely highlights for the students in their school year but also a memorable occasion for the school society which had been in operation for twenty-eight years. Some of the school's former graduates now have children attending the Immanuel elementary school.

The high school's fourth grade 12 graduation was somewhat unique, said vice principal, Henry Heinen in a letter to *Calvinist Contact*, "because the Alberta Minister of Education, the Honourable Dave King, was the graduation speaker." Mr. King spoke on the theme "Partners with God in Creation," a topic chosen by the students well before the minister was even considered as speaker. Mr. Heinen noted in the letter that Immanuel was honoured by Mr. King's presence because "he has come out rather boldly in defense of the parental right to establish private schools — in particular Cate-

gory 1, Private schools which receive government funding."

In his speech Mr. King encouraged students to "choose to dream, build, act, solve, and with God choose to create."

In his own comments to the students, vice principal Heinen presented his challenge to the graduates. "You have been truly blessed, of all people," he said, "so that you people can be a blessing in turn. You have to live your life in response to your Creator. You have to use your Christian schooling to be a salting salt in this province and in this nation." "Tonight," he added, "the torch is passed on to you. Hold it high to light your way and become involved as effective Christians in all areas of life so that people can see there is another way to do things — the Christian way."

And he added a word of immediate caution as well by saying that it would be contradictory to the graduation theme and to all that had been taught them in the past twelve years if they were to culminate the evening's graduation activities with some sort of unwarranted inebriation. Instead, he urged students to be truly partners with God in creation.

Rev. C. Tuininga addressed the grade nine graduating class of 56 students of the Immanuel Chr. School on Tuesday, June 15th. Mr. L.F. Konynenbelt, the board president, and Mr. H. Konynenbelt, the principal, presented the Bibles and diplomas. That evening closed with the singing of the school song and a word of prayer by Rev. Cal Tuininga. The grade nine class song this year was "Living for Jesus."

Immanuel School Song

There's a school that has filled our
hearts with affection,
That raises our head with pride at her
name.
What a joy to belong, may our faith
e'er be strong,
For Jesus into our hearts came.

Immanuel, Immanuel!
To thee our song we raise.
Immanuel, Immanuel!
May your life be one of praise.

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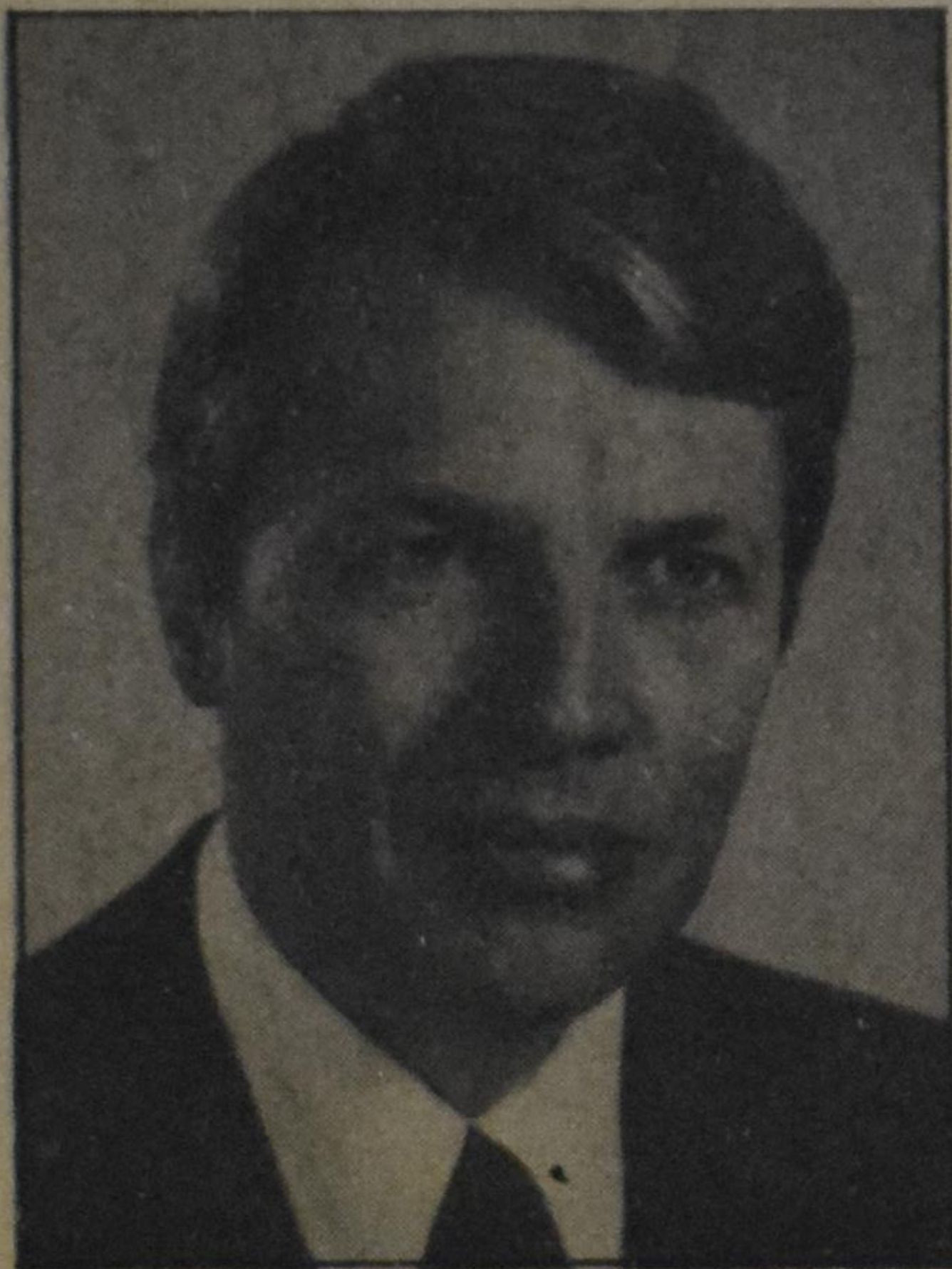
REDEEMER COLLEGE

Wednesday, September 1, 1982
9:00 a.m.

Redeemer College
467 Beach Blvd.
Hamilton, ON
(416) 549-8024

Education

OFFICIAL OPENING REDEEMER COLLEGE



Dr. Joel Nederhood
Back to God Hour
Guest Speaker

You Are Invited!

- WHEN:** 2:00 p.m. Monday, Labour Day, September 6, 1982.
WHY: Convocation I — the official opening of Redeemer College.
WHO: Dr. Joel Nederhood — The Back to God Hour
 Faculty and Staff of Redeemer College
 "Pioneer" student body of Redeemer College
 Various educational and government dignitaries.
WHERE: Centenary United Church (beside Hamilton Place)
 24 Main St. W.
 Hamilton, Ontario
WHAT: A service of joy, praise, thanksgiving and prayer
 An Open House and reception at Redeemer College
 467 Beach Boulevard, Hamilton immediately after the service.

... from the president's desk

The day has come!

Who had expected in the middle fifties, when a first attempt to establish a christian college in Ontario failed, or even, when in 1973 a committee began its work to see whether or not it would be feasible to open a christian college in our province, I say, who had expected that on September 6, 1982, D.V., our dreams would become reality?!

And yet, here we are. God has

richly blessed us! We want to give thanks to Him. Why not join us to give thanks to Him. We would be honoured by your presence, especially since **REDEEMER COLLEGE** is the college of the reformed christian community — and, therefore, **your** college. It is not often that you will be able to witness such an historic event.

I want to personally invite you to share this very special moment with us at **REDEEMER COLLEGE**.



Rev. Henry R. De Bolster
President — Redeemer College

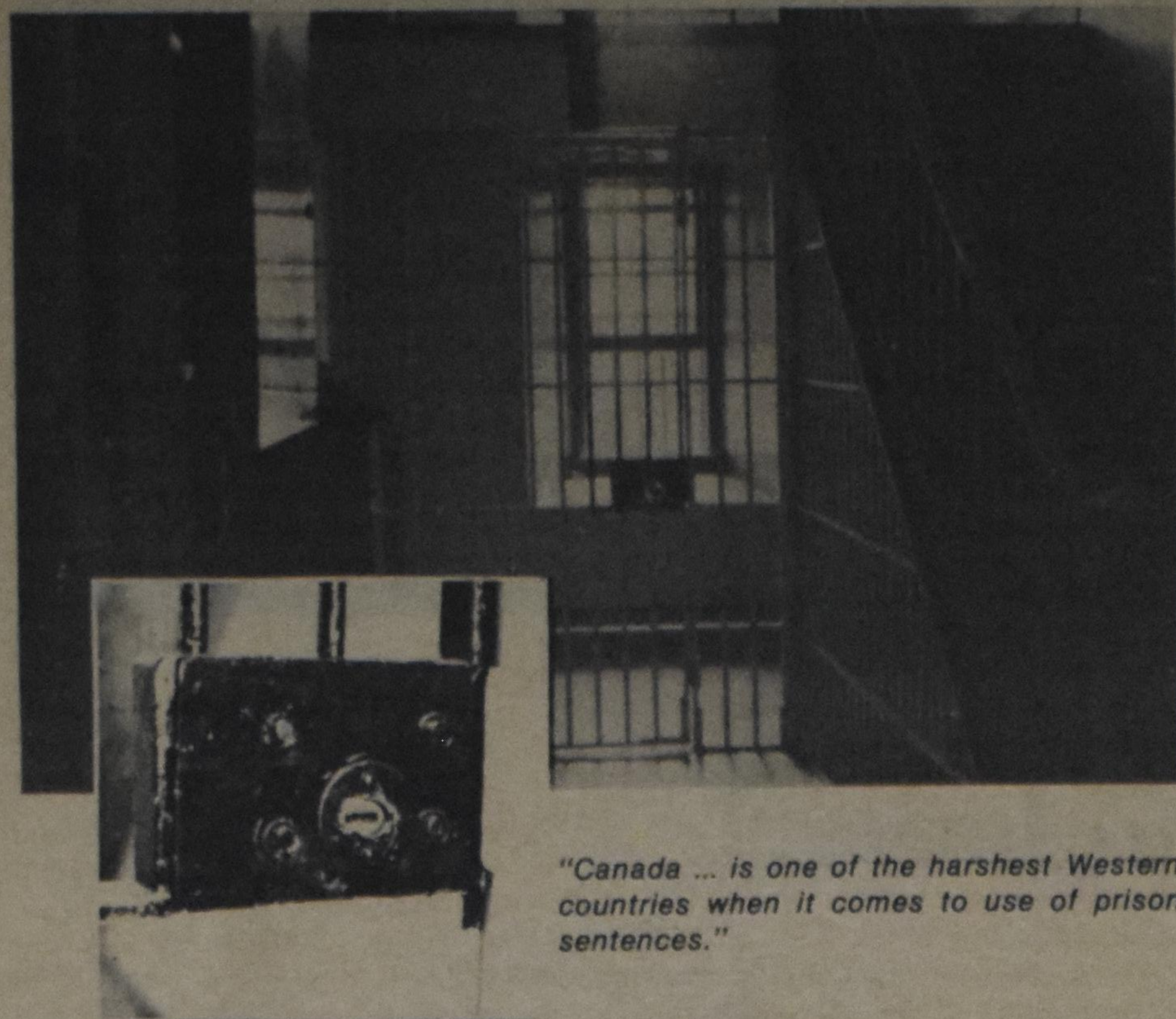


CONVOCATION I
 Redeemer Reformed Christian College
 467 Beach Boulevard, Hamilton, Ontario
 1-416-549-8024

"Learning is for serving"



Feature



"Canada ... is one of the harshest Western countries when it comes to use of prison sentences."

An exhaustive study of the Canadian prison system concludes with a shocking statement. "Society has spent millions of dollars over the years to create and maintain the proven failure of prisons. Incarceration has failed in its two essential purposes: correcting the offender and providing permanent protection to society. The recidivist rate of up to 80 per cent is the evidence of both."

Yet the system continues to expand. New wings are added to some notorious buildings even today. There is no evidence that alternative programs

such as restitution (repayment), community service orders (pay a debt to society), probation, deferred and suspended sentences, and fines, have found wide acceptance thus far.

The prisons will be with us for a long time to come. They will continue to serve the purpose of removing people from society. It seems almost as if from the moment the door closes behind a person to make him or her an inmate, such a person ceases to exist.

He is stripped of all rights: human, political, civil and economic. Such rights are regarded by non-prisoners

Cracks in the prison walls

as fundamental to democracy. Freedom of speech, opinion, association, property, even the right to vote disappears. The Canadian Charter of Rights will change all that.

In our capitalist society rewards and punishment are handed out randomly, it seems. Those who have lived in a secure environment and have known for a long time what it is to be loved, may benefit from a good kick once in a while. For someone who has not had this, such a kick is another of a long series of putdowns, and it does not bring about a change of behaviour for the better. Society tends to punish those who do not measure up, are unproductive and no-good. Sending them to prison does not help.

A Law Reform Commission report submitted to Parliament in 1976 calls our criminal law, the "dreary assembly line of dime store justice" in which the poor are most in evidence, often for victimless offences. "Canada ... is one of the harshest Western countries when it comes to use of prison sentences. Many of the terms imposed are far too long, half the people in prison should never be there, and so many are in jail that those few needing real care and attention cannot get it."

Community service

In the past few years, all ten provinces have developed reparation programs for non-violent offenders,

which allow alternatives to jail sentences or fines.

Reader's Digest (November 1980) gives an interesting account of the workings of some of these programs. One successful innovation is the Community Service Order program. Started in Ontario in 1977, it operates through local citizen's groups or private agencies. Provincial judges in most courts, today give minor offenders — traffic violations, disorderly conduct, petty theft, credit card fraud, vandalism — the option of doing community service work. Sex offenders and violent criminals are ineligible for the program, and those who choose not to perform reparation are fined or sent to jail.

Probation officers or other trained interviewers help the offender select from a variety of jobs available. The offender's circumstances and personal preferences will guide the decision because essentially motivation and success will need to pull the person through and give him a new start. Saskatchewan's Fine Option Program is somewhat similar.

These programs are new and not widely heralded. The success of such programs, including a mighty saving of tax dollars, will depend in large part on the average citizen of this country. People must be found willing to meet the offender and offer him or her a chance to do good and be accepted by society.

When did we ever see you in prison and visit you?

The last thing a decent self-respecting citizen wants to do is to go to prison. We know the location of some of those monstrous fortresses, and we stay well clear of them. Once or twice in a lifetime we may make a fleeting contact with someone connected with the prison system.

We may have some knowledge of the existence of county jails and

correctional centres which are provincial institutions serving those who received sentences of less than two years, and those awaiting trial. We may know that those who serve longer sentences are sent to federal penitentiaries. We may even ooh and aah at hearing or reading of some of the things going on in these places.

Fortunately, few of the readers are

becoming involved with the law to the point of having to stay inside and do time. Consequently, few of us ever bother to raise the question about the justice of the prison system. Canada may have a fair justice system, yet why does this country have one of the highest rates of imprisonment in the world?

If prison serves the purpose of

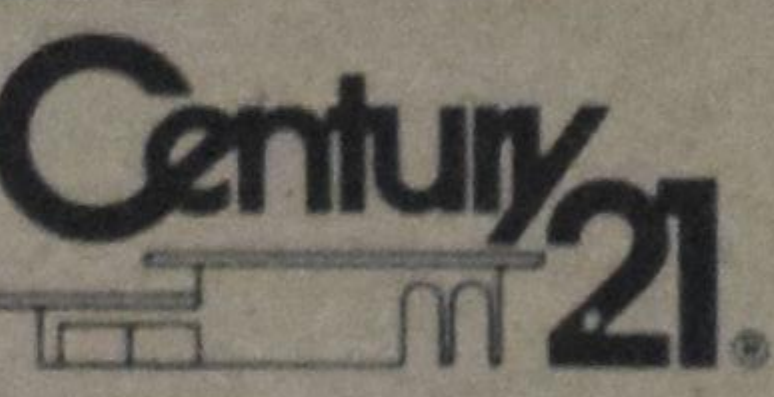
rehabilitating people, why then do we have a 60 per cent to 80 per cent recidivism? Where is the evidence of fairness and justice when people are wasting their time and God-given talents in forced confinement and isolation?

It is shocking to hear the chief of correctional services say that federal

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Feature

Five more minutes

There are people who volunteer to maintain contact with those in prison. They realize that people living in confinement over a prolonged period of time will need help if they are ever going to make it on leaving the prison system.

An amazing number of organizations have sprung up during the past years, as was evident during a recent seminar at Humber Vale United Church in Toronto (Etobicoke), Ontario. The three sponsoring groups chose a most appropriate theme — Risking Community, a seminar of support.

M2/W2 (260 High Park Ave., Toronto), stands for Man to Man/ Woman to Woman. Some time ago Calvinist Contact reported on the activities and aims of this group operating on the West Coast. Volunteers of this Christian organization in Ontario go into approximately 15 prisons and attempt to develop long-term, one-to-one friendships with inmates. They are asked to attend an orientation program lasting about ten hours, and are provided with ongoing supervision and support. The expectation is that the volunteer will try to continue the relationship on the street after the inmate's release.

The Bridge is an inter-faith group, based in Brampton providing a direct link between the inmates of the local correctional institutions and the Christian community. Volunteers serve as

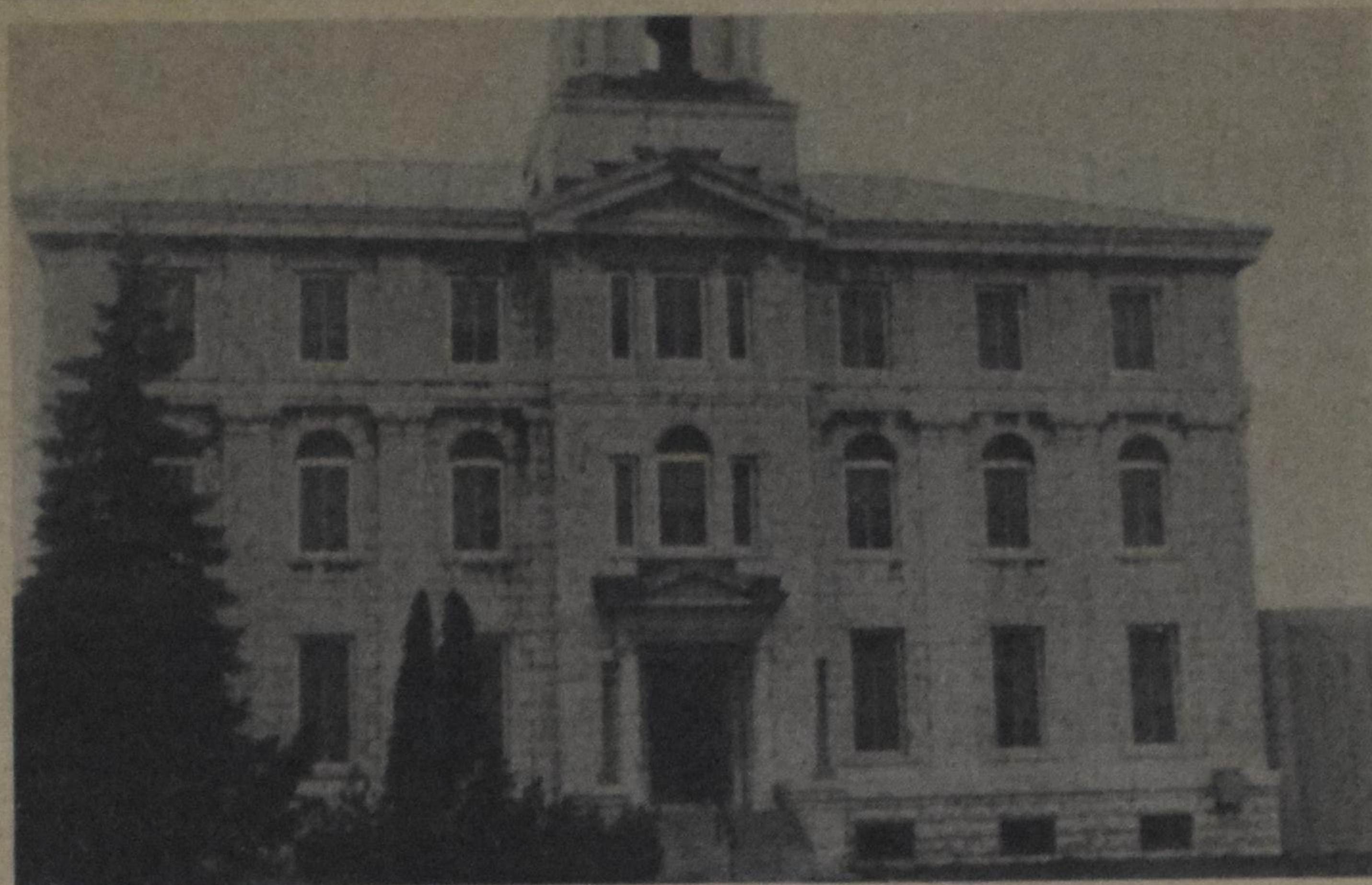
pastoral visitors. A discussion group is held weekly. A community group for ex-inmates and friends also meets weekly.

The Foundation Faith of God (247 Davenport Rd., Toronto) is dedicated to Christ's teachings and to bringing the many aspects of God's healing into the community. Their prison ministry is one of many other ministries, mostly operating from their Faith Centre.

These organizations and others across the country are providing opportunity to hundreds of people to volunteer their time and to test their strength of Christian commitment by risking themselves and establishing relationships with those who are shunned by the rest of society. They work with and through volunteers, men and women, Reformed and other Christians, ex-inmates, inmates, professionals.

Key people are the chaplains in prison who train and supervise cadres of pastoral visitors who go into various institutions to work with inmates one to one in discussion groups, Bible study groups and worship services.

Well known is the work of Prison Fellowship (Box 5167, Station F, Ottawa), founded by Charles Colson. This is a rapidly growing Christian movement, the main component of which is discipleship training which leads into an inmate-directed fellowship or cell group. Volunteers help with the groups, or establish 'care



committees' in the community. The organization also speaks out on the justice issues surrounding our criminal justice system.

Seventh Step is another Canadian-American organization of inmates and ex-inmates. Fortune is the name of an Ontario group which does a great deal of work in finding employment and accommodation for those released from prison. St. Leonard Houses, and the John Howard Society are well known. Amnesty International is another body relying on volunteer groups to bring comfort and hope to people imprisoned all over the world.

The Council of Christian Reformed Churches in Canada has a subcommittee on penal reform.

The Church Council on Justice and Corrections (CCJC) was started in 1974 by Protestant and Roman Catho-

lic churches to share concerns for social justice and to strengthen their ministries in the field of crime prevention, justice and corrections.

The Council initiates, encourages and supports programs which sensitize congregations and educate volunteer groups to participate in the development of community responses to crime, justice and corrections. It responds in practical, specific and caring ways to the needs of persons whose lives are affected by the criminal justice system — victims, inmates, families, and chaplains. Rev. David McCord, CCJC, 151 Slater St., Suite 210, Ottawa, is the Council's executive director.

Nobody thinks about prisons until the day that a loved one becomes involved in a criminal offense.

More stories on next page.

prisons do nothing to rehabilitate criminals but they offer good educational opportunities and keep people off the streets (Globe & Mail, March 9, 1979).

In view of the increasing trend all over the world toward putting people in prisons, concentration camps, D.P. camps, refugee camps, regardless of whether they committed a crime or

what the nature of their crime was, Christians do well to take note. Prisons will be with us for a long time to come. How do we make connections with fellow human beings who are in prisons?

Rev. John DeVries, then prison chaplain at St. Vincent De Paul, Montreal, describes "the injustice of it all" (Calvinist Contact, April 21,

1978). Imprisonment as it is today is a soul-destroying, humanly degrading, and family-destructive experience, he says. He asks a few pointed questions: What will the Reformed Christians do? Does our rich theological tradition and Reformed 'world and life view' have a place for meaningful involvement in the criminal justice system? It may be worth our while to stand

still for a moment and reflect on the great work that is being done by some people who "visit" people in jails.

Stories by Michael Tulp
prison volunteer living in Orillia, Ont.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR... 9:00 a.m. 1340
Edmonton-CHQT... 7:30 a.m. 1110
Edson-CJYR... 10:00 a.m. 970
Ft. McMurray-CJOK... 9:00 a.m. 1230
Peace River-CKYL... 7:00 p.m. 610

BRITISH COLUMBIA

Abbotsford-CFVR... 11:30 a.m. 1240
Burns Lake-CFLD... 9:15 a.m. 1400
Kitimat-CKTK... 8:30 a.m. 1230
Langley-CJJC... 10:00 p.m. 800
Osoyoos-CKOO... 8:30 a.m. 1490
Penticton-CKOK... 8:30 a.m. 800
Port Alberni-CJAV
(Tues)... 9:30 a.m. 1240
Smithers-CFBV... 9:15 a.m. 1230
Summerland-CKSP... 8:30 a.m. 1450
Terrace-CFTK... 8:30 a.m. 590
Vancouver-CJVB... 9:00 a.m. 1470
Vernon-CJIB... 9:30 p.m. 940

MANITOBA

Altona-CFAM... 9:30 a.m. 950
Boissevain-CJRB... 9:30 a.m. 1220
Steinbach-CHSM... 9:30 a.m. 1250
Winnipeg-CKJS... 9:15 a.m. 810

ONTARIO

Brantford-CKPC... 10:00 p.m. 1380
Ft. Frances-CFOB... 10:30 a.m. 800
Hamilton-CHAM... 7:30 a.m. 1280
Guelph-CJOY... 9:30 p.m. 1460
Kapuskasing-CKAP... 9:00 a.m. 580
Kingston-CFMK... 10:00 a.m. 96.3
Newmarket-CKAN... 9:30 a.m. 1480
Ottawa-CFGO... 8:30 a.m. 1440
Owen Sound-CFOS... 1:30 560
Pembroke-CHOV
(Sat)... 7:00 p.m. 1350
St. Catharines-CJQR... 10:30 a.m. 97.7 MC
Sarnia-CHOK... 6:45 a.m. 1070
Stratford-CJCS... 8:30 a.m. 1240
Wingham-CKNX... 10:30 a.m. 920
Woodstock-CKDK... a.m. 1340

NOVA SCOTIA

Digby-CKDY... 5:00 p.m. 1420
Kentville-CKEN... 5:00 p.m. 1490
Middleton-CKAD... 5:00 p.m. 1350
New Glasgow-CKEC... 7:30 a.m. 1320
Sydney-CJCB... 8:00 a.m. 1270
Windsor-CFAB... 5:00 p.m. 1450

NEW BRUNSWICK

Fredericton-CFNB... 10:30 a.m. 550
Newcastle-CFAN... 9:00 a.m. 790
Saint John-CHSJ... 9:00 a.m. 1150

FRENCH BACK TO GOD HOUR PROGRAM IN CANADA PERSPECTIVES REFORMEES

ONTARIO

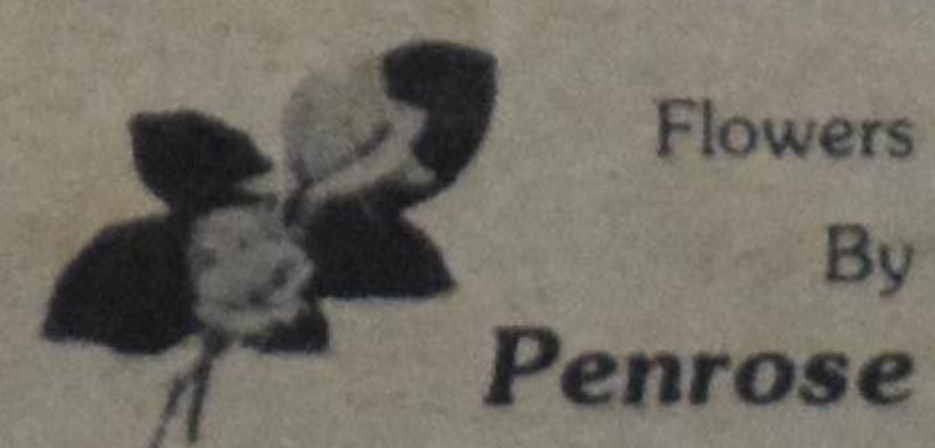
CFML-Cornwall... 9:30 a.m. 1170
CFCL-Timmins... 9:30 a.m. 620

QUEBEC

CHRS-Montreal... 8:00 a.m. 1090
CKLM-Montreal... 9:15 a.m. 1570
CKCV-Quebec City... 7:15 a.m. 1280
CHLN-Three Rivers... 7:45 a.m. 550

THE BACK TO GOD HOUR

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Feature

Attention please: The forgotten victim

A research report on "Services to Victims and witnesses of Crime in Canada," commissioned by the Office of the Solicitor General, describes a number of interesting developments which have taken place during the past two or three years.

Government officials and the public seem to have become aware of the need to assist victims of crime. It is interesting to note that many of these new victims-of-crime services solicit active volunteer participation.

The London (Ontario) Police Department has established a specialized family consultants unit to assist officers dealing with families in crisis. The police department in Restigouche, New Brunswick, organized a corp of volunteers to assist around the clock with family-violence situations.

The Edmonton and Calgary police departments have developed Victim Service Units which goes far beyond crisis intervention to concentrate on improvement of all police services to

crime victims, particularly the provision of information on the status of their case, stolen property, and court processes.

All provinces and territories, except Prince Edward Island and Nova Scotia, provide financial assistance to crime victims through crime compensation programs related to personal injury.

"There is nothing we can do now as far as bringing our son back, but by talking about it, we can get some of our anger out, and possibly help others."

P.E.I. has an interesting program of direct offender - victim restitution.

In Ontario direct restitution is also coming in use. Kitchener has a Victim - Offender Reconciliation Project which assists in resolving disputes between victim and offender through face-to-face negotiations facilitated by a mediator. The Mennonite Central Committee has pioneered this project.

A story in the Globe & Mail of

February, 1982 reads: "Son shot, parents help form Victims of Violence." A father whose 21-year-old daughter had died a violent death expressed his agony in these words, "There are agencies that deal with death, but no agency until now that can begin to help us cope with violent, bestial deaths that our loved ones went

through." And another parent added, "There is nothing we can do now as far as bringing our son back, but by talking about it, we can get some of our anger out, and possibly help others."

The Salvation Army in Rexdale, Toronto has established a Victim Care Program, providing staff and volunteers to do crisis counselling, help with transportation and babysitting and

make referrals to other services. John Howard Society in British Columbia operates a similar service.

A Witness Central Unit was established in the Edmonton and Calgary provincial court facilities in an effort to overcome the dissatisfaction of witnesses with the inconveniences they were made to suffer while fulfilling their roles. The Unit provides information on roles and duties, adequate parking, a central information telephone number, better information to witnesses appearing in court and better court reception services. Reducing the inconvenience to witness will help to ensure their participation in the criminal justice system!

Witness/victim care is a new phenomenon. It is exciting to see that services are being developed by police departments, religious organizations and voluntary groups. Such agencies and services hopefully will enable those who suffer as victims of crime to cope with their trauma.

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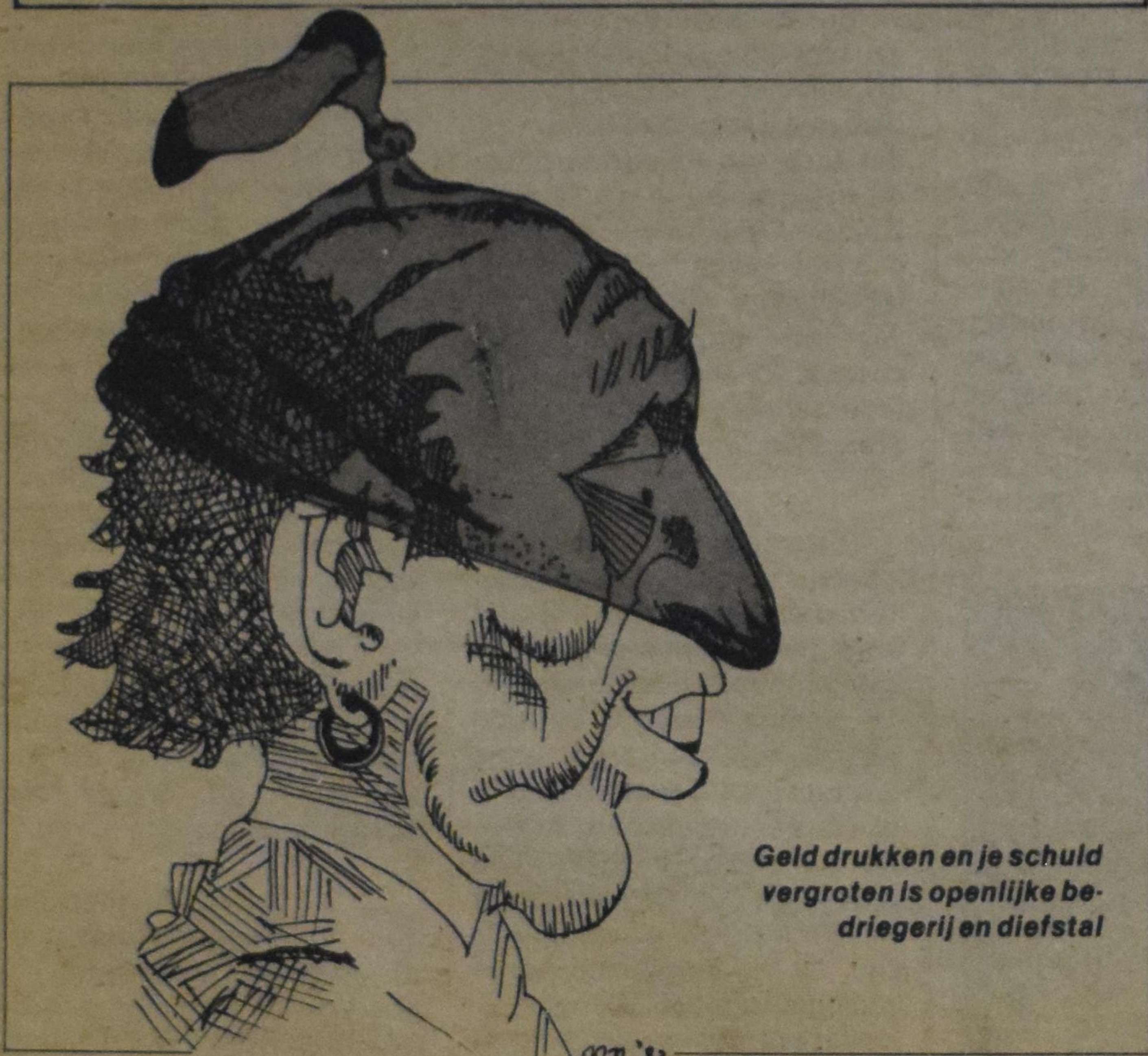
Dutch



Syrt Wolters

Als je 't mij vraagt...

Wat is inflatie? #2



Geld drukken en je schuld vergroten is openlijke bedriegerij en diefstal

De laatste keer besloot ik mijn praatje met de belofte iets te zullen zeggen over de oorzaak van onze inflatie misère.

De ouderen onder ons kunnen zich nog goed herinneren de „malaise der dertiger jaren. Het voorspel van die jaren begon al in de twintiger jaren met als toppunt de „crash“ van de New Yorkse Beurs. „De bodem viel er uit“. Het hele economische leven kon de spanning niet meer verdragen. Waarschijnlijk omdat geen land en geen werelddeel zich veroorloven kan om oorlog te voeren. De eerste wereld oorlog heeft het hele economische leven ontwricht, ondanks de bewering

van velen dat een oorlog voorspoed brengt.

Tijdens die economische crisis deed een Engelse econoom van zich horen door een nieuw middel aan de hand te doen waardoor al de hoogten en laagten van de economie verhinderd konden worden. De economie zou „gelijkmatic“ geleid worden. De ouderen onder ons zullen zich waarschijnlijk ook nog wel herinneren dat President Roosevelt van de Verenigde Staten kwam met zijn „New Deal“. In dat New Deal waren de ideeën van die Engelse econoom Maynard Keynes uitgewerkt.

In een persoonlijke brief aan Roose-

velt schreef Keynes (31 december 1933): (vrij vertaald) „Ik leg overstelpende nadruk op de noodzaak om de koopkracht van de natie te verhogen door regeringsuitgaven, gefinancierd niet door belastingen van bestaande inkomens. Dat uw economisch herstel stagnatie ondervond de vorige herfst, was het gevolg van het falen van uw administratie om in de eerste zes maanden in uw functie voldoende leningsuitgaven te produceren. De situatie in de komende zes maanden hangt geheel af of u de fundamentele legt voor grotere uitgaven in de toekomst.“

Hier adviseert Keynes om geld te produceren (door de drukpers). Wat was Keynes' oplossing? Als u niets hebt om te kopen en als u niets hebt om te ruilen, dan ga je geld drukken en je schuld vergroten. Als je 't mij vraagt, dan vind ik dat dat publieke bedriegerij is en diefstal.

Als de regeringen deze dingen doet en dit verdedigt door te zeggen dat dit wijs en goed is, waarom zal het niet wijs en goed zijn voor ons allemaal?

De weg die Keynes wees moet eventueel leiden tot een totale ineenstorting van het economisch leven. Ik vrees dat we nu het begin daarvan gewaar worden. De maatregelen van de regering om de rentevoet van geleend geld zo hoog op te voeren maken de indruk van een paniek maatregel.

Onze Federale regering heeft meer dan eens gewaarschuwd dat het volk bekrimpen moet om de inflatie de baas te worden. De regering zelf echter heeft een heel slecht voorbeeld gegeven. Sinds Trudeau aan het bewind is, zijn de kosten van de regering onrustbarend omhoog gegaan, veel meer dan de groei van de bevolking zou toelaten.

Onlangs las ik dat we in Canada een overheidsdienst hebben met een personeel groot genoeg voor een natie met 90 miljoen mensen. Canada heeft nog geen 25 miljoen! Het heeft er alle schijn van dat plotseling de regering zich bewust geworden is dat we snel op de rand van de economische afgrond aan sturen. Dus, als het volk dan niet vrijwillig op lagere voet wil

gaan leven, dan zal het gedwongen worden.

De rentevoet werd buitensporig opgevoerd en het hele economische leven schijnt vast te lopen. Er wordt niet meer gebouwd; faillissementen zijn aan de orde van de dag en gaandeweg treft het iedereen. Ondanks dat hopen we allemaal dat het spoedig weer beter wordt. Ik vraag me alleen af hoe het beter moet worden. Persoonlijk ben ik bang dat het nog veel en veel erger wordt. Om eerlijk te zijn, ik houd mijn hart vast als ik aan de aanstaande twintig jaren denk.

Herinnert u zich nog toen vijf, zes jaar geleden de benzine schaars werd en dat men hoorde dat in de Verenigde Staten de mensen vochten bij de benzine pomp om vooraan te komen? Stel je voor als het niet slechts om benzine gaat maar om voedsel! In een wereld waar elk respect voor God's wet bijna totaal versleten is, kunt u zich voorstellen hoe de mensen zich dan zullen gedragen? „Als ik het maar heb“, zal de slagzin van het leven zijn. Het zal mij niet verbazen als deze inflatie een revolutie tot gevolg heeft. En wat daaruit voort kan komen weet niemand.

Al tientallen jaren zitten we met het probleem van inflatie. Als we inflatie gaan bestrijden door op lagere voet te gaan leven heeft dat ten gevolge dat er grote werkeloosheid optreedt. Dat staat als een paal boven water. Als je zuiniger gaat leven koop je minder en doe je eerst de meer luxe dingen uit je bestaan. Er is minder vraag naar autos, televisie apparaten, radios, boten, plezier caravans enz. Als je ze niet meer koopt hoeven ze ook niet meer gefabriceerd worden. En zo komen de werkers op staat te staan.

En zo gaan de zaken failliet. Er wordt niet meer verdiend, dus er wordt ook geen belasting betaald en dus kan de regering al die sociale voorzieningen niet meer betalen. Het is daarom geen wonder dat de politici schreeuwen om de werkeloosheid te bestrijden. Werkeloosheid is een ramp, maar inflatie ook.

Hoe komen we uit de impasse? Ik weet het ook niet, maar toch wil ik er nog wat meer van zeggen de volgende keer.



J. VanHarmelen

Israel's val is rijkdom voor de wereld! #6

Ds. R. Bakker, die jarenlang in Nederland het gesprek voerde met de Joden, vindt dat doorgaande schriftuurlijke herorientering over Israël noodzakelijk is. Hoewel Paulus zich soms heel fel over de Joden, die Christus verworpen hebben, uitlaat (1 Thess. 2:14 e.v.), spreekt de Schrift nergens van Israels totale verwerping, doch steeds over Gods ontferming in zijn oordeel over hen (Vgl Jer. 31; Ez. 36; Zach. 8 en 12).

Nieuwtestamentisch, schrijft Bakker, groeit de kerk op uit het Jezus Christus belijdend deel van het Jodendom. Daarop worden de gelovigen uit de heidenen naar het woord van Paulus in Romeinen 11:11 e.v. „ingelijfd“ (zie ook Psalm 87). Echter komen ook de Jezus als de Christus afwijzende Joden van hun met Abrams verkiezing reeds gegeven verantwoordelijkheid niet los (Romeinen 11:26).

Daarvan getuigt hunnerzijds hun aangrijpende historie tot op heden, alsook hun in en met de staat Israël ervaren actuele geestelijke problema-

tiek. De apostel Paulus spreekt in Romeinen 11:25 van der Joden „gedeeltelijke verharding“, waarin de leidlieden hun bijzondere rol hadden, terwijl hij daarnaast van hun „aanneming“ en wederkeer spreekt in vers 15 en 26 e.v. vanwege de onberouwelijkheid der genadegaven en roeping Gods jegens hen. Daarom is er een toekomstverwachting voor de Joden, die o.a. naar het voorbeeld van Petrus in Handelingen 2 met de naam Israël mogen blijven aangesproken.

Zonder te vrezen voor judaïstische of chillaistische gevaren mag aangenomen worden, dat in Gods wondere wegen met het door hem geroepen en verantwoordelijk gehouden volk Israël, ook de vorming van de staat Israël dienen moet tot vervulling van de door Gods profeten gegeven beloften Gods. Tot voltooiing van zijn kerk uit Israël en alle geslachten der aarde met het in Christus geschonken heil. Zo blijft er de onverbroken relatie tussen Israël en de kerk tot het eind der historie. De kerk is aldus niet het geestelijk Israël, doch bij de uit Israël opgroeiende kerk

zijn de gelovigen uit de heidenvolken ingelijfd om door Gods genade tezamen te zijn de „medeburgers der heiligen en huisgenoten Gods“, zonder onderscheid van Jood of Griek, als een bouwwerk op het fundament van de apostelen en profeten, terwijl Christus Jezus zelf de hoeksteen is Amos 9:11 v.; Handelingen 15; Romeinen 3 en Efeziërs 2 — vgl. „Christelijke Encyclopedie“, 2e dr. 3, blz. 675).

De vraag wordt gesteld: Zijn de Joden misschien gestruikeld om nooit weer op te staan? Gods werking was het wel, die hen verhardde, waardoor zij struikelden, maar daarom was het God toch niet te doen; zijn einddoel was toch niet hun val, hun definitief verderf?

Paulus' antwoord op die vraag is: Volstrekt niet! Maar, zo voegt hij er aan toe, door hun val is het heil tot de heidenen gekomen om hen (Israël) tot jaloersheid te verwekken. Hun val, hun zonde, hun overtreding, hun misstap en hun vernarding had iets anders tot doel dan hun verwerping als volk, het tot jaloersheid verwekken van de Joden zal werkelijk bereikt worden, er zal een vervulling van hen zijn. En wat een rijke betekenis zal dit hebben: indien hun val reeds het middel was om de wereld, de buiten Israël wonende mensheid met het evangelie te verrijken, en indien hun gebrek, hun te kort, hun achterblijven de heidenen rijk maakte, hoeveel te meer hun vervulling, als de volheid voor

Israël zal bereikt worden. Dat zal grote vreugde veroorzaken bij de gelovigen uit de heidenwereld.

Van Leeuwen en Jacobs vertalen in de „Korte Verklaring“: Indien echter hun val rijkdom voor de wereld betekent, en hun gebrek rijkdom voor de heidenen, hoeveel te meer hun vervulling. H.N. Ridderbos in „Paulus“ blz. 399: Indien hun val de rijkdom der wereld is en hun achterstelling de rijkdom der heidenen, hoeveel te meer dan hun vol getal (pleroma). En voorts: Indien hun verwerping de verzoening der wereld is, wat zal hun aanneming anders zijn (voor de wereld) dan leven uit de doden? (vs 12, 15). „Vol getal“ en „aanneming“ hebben een duidelijke eschatologische betekenis. Het gaat om zulk een aanneming, waarbij evenals uit de heidenen (vs 25) ook uit Israël het vol getal door God zal behouden worden. Vol getal staat tegenover Israels tegenwoordige achterstelling.

Paulus zegt: Er ligt hier een goddelijk geheim dat ik u beslist moet vertellen. Het is dit: De verblindings van het volk Israël is maar voorlopig; ze duurt totdat de massa van de niet Joden het koninkrijk van God is binnengegaan. En dan zal ook heel Israël behouden worden door de Verlosser die uit Sion komt, de Here Jezus, de Messias, die de goddeloosheden van Jacob zal afwenden, en Israels zonden zal wegnemen (Rom. 11:27).

Dutch

Ontario is van plan om inentingën verplicht te maken

(Canadian Scene) — Alle leerlingen op lagere en middelbare scholen in Ontario zullen dit jaar moeten worden ingeënt tegen mazelen, difterie, tetanus, polio en de bof, heeft de Minister van Gezondheid, Larry Grossman aangekondigd. De wet staat uitzonderingen toe op grond van

religieuze of medische overwegingen.

Kinderen die dit najaar voor het eerst naar school gaan komen het eerst aan de beurt, maar kort nadat het programma in september in werking gaat, zal het ook alle andere leerlingen bereiken hebben, zei

de heer Grossman. Sinds het vorige jaar hebben de scholen bijgehouden welke inentingën elke leerling gehad heeft. Uit die gegevens kunnen medische gezondheidsbeambten afleiden hoeveel leerlingen niet ingeënt zijn.

Volgens deze wet moeten de leerlingen aantonen dat ze ingeënt zijn. Als ze dat niet kunnen bewijzen, mag de plaatselijke gezondheidsambtenaar de leerling van school laten sturen. De heer Grossman hoopte dat ouders voor de inenting naar hun huisarts zullen gaan, maar er zal in de scholen ook een verpleegster van de Openbare Gezondheidsdienst beschikbaar zijn.

ZINGEND GELOVEN

EVERY SATURDAY
AT 8:00 A.M.

CHIN FM 101

Box 216, Station R, Toronto, ON

Dolle dieren zijn gevaarlijk dit jaar.

Hondsdolheid (rabies) dat verspreid wordt door besmette dieren, blijft een ernstig probleem in Ontario.

Het is een speciale zorg in die bebouwde gebieden waar huisdieren en wilde dieren in aanraking kunnen komen met kinderen en hen besmetten.

Kinderen moeten ervoor gewaarschuwd worden dat zij uit de buurt blijven van zwervende dieren alsmede van wilde dieren,

speciaal als deze ziek schijnen te zijn, of vriendelijk, want dit zijn gewoonlijk de tekenen dat zij dol zijn.

Huisdieren zouden geregeld ingeënt, aan de lijn gehouden en 's nachts binnen gehouden moeten worden. U kunt meehelpen dolheid te bestrijden door uw plaatselijke politie, de dierenbescherming of gezondheidsdienst er van in kennis te stellen indien huisdieren of wilde dieren zich vreemd gedragen.

Kom niet direct met uw blote handen aan een huisdier nadat het gevochten heeft met een dol dier. Raak ook geen dode dieren aan. Vraag advies aan een dierenarts. Neem contact op met uw dokter of de gezondheidsdienst onmiddellijk nadat uw kind of huisdier in contact is geweest met een wild dier.

Indien u meer wilt weten over rabies, schrijf dan voor een gratis copie van het boekje ANIMALS, RABIES AND YOU van de Ontario Health Resource Centre, Health Promotion and Information Branch, 9th Floor, Hepburn Block, Queens Park, Toronto, Ontario M7A 1S2

Ministry of Health

 Ontario

Larry Grossman, Minister

Uit Nederland

□ Er zijn in Nederland het volgend jaar extra bezuinigingen nodig van 4 miljard dollar wil het financieringstekort van de overheid niet uitkomen boven het huidige niveau van 13 miljard dollar. Die extra bezuinigingen komen dus bovenop de 3 miljard aan ombuigingen, waarover in het kabinet al afspraken zijn gemaakt. Minister Fons van der Stee van Financiën heeft dit meegedeeld in de Tweede Kamer. De extra bezuinigingen zijn nodig vanwege de tegenvallers van dit jaar, die voor een groot deel zullen doorwerken in 1983 en nieuwe tegenvallers in de aardgasopbrengsten.

□ Radio Nederland Wereldomroep heeft het eerste internationale radiofestival van New York gewonnen, in de categorie radiodocumentaires. De Golden Award is behaald met de zeventien-delige serie „Amity Plus”, vervaardigd in samenwerking met het Amerikaanse station KQED-FM in San Francisco. De serie haakt in op het 200-jarig bestaan van de Nederlands-Amerikaanse diplomatieke betrekkingen.

Vijf programma's gaan over de Nederlands-Amerikaanse relatie op jazz-gebied, acht belichten diverse kanten van de Nederlandse samenleving en de Amerikaanse invloed daarop en vier verslaan de Nederlandse culturele manifestaties die ter gelegenheid van twee eeuwen diplomatieke betrekkingen hebben plaats gehad.

□ Ruim 55 duizend mensen hebben tot dusver een beroep gedaan op de uitkeringswet Indische geïnterneerden. Die wet voorziet in een eenmalige uitkering van 7.500 gulden aan mensen die tijdens de Tweede Wereldoorlog gevangen hebben gezeten in Nederlands Indië. Er zijn tot op heden ruim 20 duizend opdrachten tot uitbetaling van de uitkering gegeven, in hoofdzaak aan voormalige geïnterneerden of hun weduwen van 68 jaar en ouder. Het Ministerie van Buitenlandse Zaken schat dat in totaal ongeveer 30 duizend uitkeringen zullen plaatsvinden.

□ De Partij van de Arbeid gaat de verkiezingsstrijd in met de belofte zich te zullen inzetten voor bescherming van de minimum-inkomens. Een daling in koopkracht met ten hoogste één procent wordt nog aanvaardbaar geacht op voorwaarde dat de hogere inkomens dan tenminste vier procent in koopkracht achteruit zullen gaan.

De Partij van de Arbeid heeft in Amsterdam een congres gehouden om het programma vast te stellen voor de Kamerverkiezingen op 8 september.

Het ontwerp-programma onder de naam Eerlijk Delen kreeg op onderdelen kritiek maar is toch vrijwel in zijn geheel goedgekeurd. In zijn

openingsrede gaf partijvoorzitter Max van den Berg een somber beeld van wat het land te wachten staat als CDA en VVD eventueel samen zouden gaan regeren. Dit voorkómen noemde hij de inzet van de komende verkiezingsstrijd.

□ De kantonrechter in Rotterdam heeft enkele Turkse en Marokkaanse ouders veroordeeld tot een boete van vijf honderd gulden, omdat zij hun leerplichtige dochters na de lagere school niet naar het vervolgonderwijs sturen. Dat is in strijd met de Nederlandse leerplicht-wet. Op de rechtbankzitting hadden de ouders gezegd, dat het thuishouden van meisjes van 14 jaar en ouder in hun land heel gewoon is, omdat zij zich moeten voorbereiden op hun toekomstige taak als huisvrouw. Dat moet dan gebeuren door in het ouderlijk huis te helpen in de huishouding. Naar schatting gaat het alleen al in de stad Rotterdam om enkele honderden buitenlandse meisjes.

□ De import in Nederland van walvis-producten voor commerciële doeleinden is voortaan verboden. Ook goederen die met walvis-producten zijn behandeld zijn aan het verbod onderhevig, tenzij daarvoor een aparte vergunning is afgegeven. Het regeringsbesluit is een uitvloeisel van een besluit dat in Europees verband vorig jaar januari is genomen. Achtergrond van de maatregel is de zorg om het voortbestaan van de walvisachtigen.

□ Op alle volkshogescholen in West Duitsland kan men vanaf 1983 Nederlands leren. Hiertoe hebben deze Duitse instellingen besloten, na het succes met de cursussen Nederlands bij instellingen in het gebied van Duitsland dat grenst aan Twente en de Achterhoek. Daar worden sinds 1977 cursussen gegeven op initiatief van Euregio, dat is het samenwerkingsverband tussen Twente, de Gelderse Achterhoek, Neu Munsterland en de Grafschaft Bentheim.

Overigens wordt het de Duitsers die Nederlands willen leren spreken, lezen en schrijven niet altijd even gemakkelijk gemaakt. Een Duitser die een Nederlandse krant dagelijks wil lezen, moet daar voor 850 mark per jaar betalen, terwijl een Nederlander die een Duitse blad krijgt toegezonden hiervoor slechts een kleine 250 gulden verschuldigd is. De reden hiervan is dat de verzendtarieven in Duitsland aanzienlijk lager liggen dan in Nederland.

□ Het Groot Fries Woordenboek, waaraan al sinds 1938 wordt gewerkt, zal geen enkel woord Nederlands mogen bevatten. Dit is het besluit van de Fryske Akademy, onder wiens auspiciën het werk zal verschijnen. Het zal uit twintig delen van elk 400 bladzijden bestaan en moet voltooid zijn in het jaar twee duizend drie.

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THANKS

ELGERSMA: We would like to express our sincere thanks to all our children, grandchildren, relatives and friends for all the good wishes, cards and gifts we received on the occasion of our 50th Wedding Anniversary. A special thank you to the Jarvis brass band who surprised us with their music. Above all, we thank our heavenly Father who kept us safely together through all those years.

Mr. and Mrs. Melvin Elgersma, R.R.#1, Cayuga, ON N0A 1E0

ROEST: Mr. and Mrs. F. Roest (Mudde), thank all their children, grandchildren, relatives and friends for the many good wishes, cards, flowers and gifts on their Wedding Day, and also for the participation in the Wedding service in the Covenant Church of Barrie. Thanks to the Lord for his many blessings, and abiding love.

Barrie, Ont.

ROORDA: We would like to thank all our children, grandchildren, relatives and friends for the wonderful day on our 50th Wedding Anniversary. Thank you for cards, flowers, gifts, visits and for the fellowship together. Above all our thanks to the Lord, who cared for us all those years. Blessed be his holy name.

Mr. and Mrs. John Roorda, Blenheim, Ont.

SCHARRINGA: We would like to thank our children and grandchildren for their love and thoughtfulness on our 50th Wedding Anniversary and thanks to all our friends for the many cards and best wishes. But above all, praise God from whom all blessings flow.

Jelle and Hilda Scharringa, 307 Bowman St., Hamilton, ON L8S 2V4

SYTSMA: Mr. and Mrs. Louis and Gerda Sytsma, wish to thank all our children, grandchildren, and friends for their many good wishes, cards, flowers and gifts on the occasion of our 50th Wedding Anniversary. Above all, thanks to our heavenly Father who richly blessed us in the years past. We pray for his continued care and guidance in years to come.

R.R.#4, Port Perry, ON L0B 1N0

WIERSMA: We sincerely thank all our children, grandchildren and friends for the many good wishes, on the occasion of our 50th Wedding Anniversary. You made our Anniversary a very enjoyable day! We thank the Lord for these many years together and pray for his continued blessings.

Mr. and Mrs. R. Wiersma, Chatham, Ont.

BIRTHS

VERMEER: PJ and Marg (nee VanderMey) wish to announce the birth of their stillborn son, GEOFFREY, on July 29, 1982.

BIRTHS

ADAMS: We thank the Lord that he has entrusted us with a baby girl. **LINDSAY JOYCE** was born June 26, 1982, weighing 7 lbs. 10 oz. Proud parents are Jeff and Helen. Third grandchild for Mr. and Mrs. Joseph Adams and Mr. and Mrs. William Beldman of London, Ont. Fifth great-grandchild for Mrs. J. Adams of Welland, Ont. Home address: 1526-33 Ave. S.W., Calgary, AB T2T 1Y3

DEN BOER: We thank God for his gracious gift, **JOHN PAUL**, born July 11, 1982. Grateful parents are Dave and Marian den Boer. John is a brother for Karen and Suzanne, as well as a grandson for Mr. and Mrs. John den Boer of Port Perry, Ont., and for Mr. and Mrs. John Beekman of Golden Gate, Florida and a great-grandson for Mr. M.L. den Boer and for Mr. W.G. Beekman of The Netherlands.

R.R.#5, Owen Sound, ON N4K 5N7

FERKRANUS: "Praise God from whom all blessings flow." We, Charles and Edith (nee Dewolde), thank the Lord for the gift of our fourth child, **ALAINA CHANTAL**, born July 29, 1982, weighing 9 lbs. A little sister for Derek, Lorissa, and Andrea. 8th grandchild for Mr. and Mrs. John Ferkranus of Thornhill, and 8th grandchild for Mr. and Mrs. Hank Dewolde of Cannington, Ont. 26 Victoria St. E., Cookstown, ON L0L 1L0

GEERTSEMA: John and Janet Geertsema (nee Fokkens) praise God for the safe arrival of their daughter, **JANELLE CARLENE**. Janelle was born on June 9, 1982, and weighed 4 lbs. On July 13 she came home to us, and is a welcome little sister for Aaron. Janelle is the second grandchild for Mr. and Mrs. J. Fokkens, Georgetown, Ont., and the fifth grandchild for Mr. and Mrs. Wm. Geertsema, Pottageville, Ont. Her great-grandparents are Mrs. J. Geertsema, Tottenham, Ont., Mr. J. Nieuwland, Midhurst, Ont., Mrs. J. Fokkens, Brampton, Ont., and Mr. and Mrs. J. De Boer, Smithers, BC.

Box #474, Beeton, ON L0G 1A0

KNOOP: We, Bert and Shirley (nee Schat), thank the Lord for the safe arrival of our beautiful, healthy first born, son **NICHOLAS ADRIAN**, weighing 8 lbs. 8 oz., on July 26, 1982. First grandchild for Mr. and Mrs. Jelle Schat of Appin, Ont., and third grandchild for Mr. and Mrs. A. Knoop of Goderich, Ont. Also a first great-grandchild for Mrs. T. Vander Meer and Mrs. T. Schat, fifth for Mr. G. Knoop, and third for Mr. and Mrs. G.A. Vander Linden, all of The Netherlands.

R.R.#3, Goderich, ON N7A 3X9

MANTEL: We thank God for the safe arrival of our daughter, **ALLISON RENEE**, on July 3, 1982. A sister for Sandra, Shelley and Christopher. Proud grandparents are Mr. and Mrs. Jacob Mantel of Terrace, BC and Mr. and Mrs. Jan Van Niejenhuis of Edmonton, Alta. Norm and Geri Mantel, R.R.#3, Kilby Rd., Terrace, BC

SCHIPPER: With joy and thankfulness to God, the giver of all life, we are happy to announce the birth of our third child, a daughter, **TANYA LEE**, born Thursday, July 29, 1982. Tanya is a welcome little sister for Ryan and Melanie. Proud and happy parents are Larry and Hazel Schipper (nee Hogeterp); 4th grandchild for Albert and Alice Schipper; 19th grandchild for John and Patricia Hogeterp and 4th great-grandchild for Mr. and Mrs. Rikkert Vos.

2 Ferguson Ave., Rosebank, PEI C1A 7J6

BIRTHS

SCHOLTEN: William and Glenda thank the Lord for blessing them with the birth of another precious child, **SCOTT JEREMY**. Born June 30, 1982. A brother for Joshua. Sharing our joy are his grandparents, William and Rita Winter and John and Tiny Scholten. Aunts and Uncles are Wayne, David and Jeanne Winter, Clair and Bennett Hawkins and Jack Scholten. Great-grandparents are, Mrs. B. Nydam, Mrs. M. Winter, Mr. and Mrs. J. Scholten and Mrs. C. Oostveen.

Mark 10:16.
R.R.#2, Newmarket, ON L3Y 4V9

SPOELSTRA: We, Fred and Joanne Spoelstra, give thanks to God for showing us his loving care and entrusting to us a healthy son, **DANIEL BENJAMIN**, born on Sunday, July 25, 1982 at 8:25 a.m., weighing 10 lbs. Daniel is a brother for Sarah and Marie. He joins the families of grandparents Mr. and Mrs. William Spoelstra of Hamilton, Ont., Mr. and Mrs. James Polet of Holland, Mich., and many special aunts, uncles and cousins.

General Delivery, Smithville, ON L0R 2A0

TEENINGA: "Lo, children are a great reward, a gift from God in very truth."

Another gift from God was received with joy by Bernard and Anita Teeninga. Our son, **MARK STEVEN**, was born on July 30, 1982. A little brother for William and Catherine; another grandchild for Mr. and Mrs. W. Vandergang of Toronto, and Mr. and Mrs. P. Teeninga of Oshawa.

82 Brock Rd., Greensville, ON L9H 5H8

VAN NIEJENHUIS: We are pleased to announce the safe arrival of our new baby, **JUSTIN ANDRE**. He was born on July 16, 1982 and weighed 8 lbs. 9 oz. Big brothers Brendan and Patrick were happy to welcome their new brother home! Join us in thanking God for this precious gift whom he has entrusted to our care.

Herm and Dee Van Niejenhuis, Kingston, Ont.

ADOPTIONS

RIEMERSMA: Fred and Marg praise God for his precious gift to us, another son, **JONATHAN KRISTOF**. Born March 19, 1979, adopted February 22, 1982. He will be officially adopted August 27, 1982. A very special brother for Dvorjac and Kristiana. Jonathan is the 13th grandson of Mrs. K. Bylisma of Belleville and 16th grandson of Mr. and Mrs. D. Riemersma of Cambridge, Ont.

"In love he predestined us to be adopted as his sons through Christ Jesus" (Ephesians 1:5).
R.R.#6, Belleville, ON K8N 4Z6

WITTEVEEN-HOFTYZER: With joy and thankfulness to God, we, Bill and Betsy, are happy to announce the adoption of our son, **JASON SAMUEL**, born February 23, 1978. He received God's covenant through baptism on Sunday, July 25, 1982. A welcome brother for Henrietta, Albert, Joanne, Annetta, Darren and Jacqueline.

R.R.#1, Grassie, ON L0R 1M0

MARRIAGES

BARGEMAN-JANSSEN: Mr. and Mrs. John Bargeman of Rexdale, Ont., are happy to announce the forthcoming marriage of their daughter, **JOYCE** to **GARY**, son of Mr. and Mrs. Jan Janssen of Cambridge, Ont. The wedding will take place, D.V., on Saturday, September 4, 1982, at 2:30 p.m., in the Second Christian Reformed Church of Toronto, Ont. Rev. P. Vander-Meyden of Surrey, BC officiating.

Future address: R.R.#6, Hwy. #97, Cambridge, ON N1R 5S7

MARRIAGES

BULLOCK-DERAADT: Mr. and Mrs. David Bullock of Amherstburg and Mr. and Mrs. Jake DeRaadt of Ruthven, Ont., are happy to announce the forthcoming marriage of their children, **KIM** and **JOHN**. The wedding ceremony will take place, the Lord willing, on September 4, 1982, at the Essex Chr. Ref. Church, at 3:00 p.m. Rev. Peter Hogterp officiating.

Future address: c/o Tony Mastro-nardi, R.R.#2, Ruthven, ON N0P 2G0

BUMA-DYKSTRA: Mr. and Mrs. William Buma of Bowmanville, Ont., are happy to announce the forthcoming marriage of their daughter, **ANN KATHLEEN** to **BRIAN ROBERT**, son of Mr. and Mrs. Robert Dykstra of Little Britain, Ont. The ceremony will take place on Saturday, August 21, 1982, at 2:00 p.m., D.V., in the Lindsay Chr. Ref. Church, Lindsay, Ont.

Future address: R.R.#1, Oakwood, ON K0M 2M0

DEGROOT - KOOIMAN: With thanksgiving to God for bringing their lives together, Mrs. M. De Groot and Mrs. H. Kooiman joyfully announce the forthcoming marriage of their children, **TINA** and **GEORGE**. The Lord willing, this celebration of love will take place on Saturday, August 28, 1982, at 3:00 in Smithville Chr. Ref. Church.

Rev. J. Nutma officiating.
Future address: 104 Tapleystown Rd., R.R.#1, Vinemount, ON L0R 2G0

ELLENS-BAARDA: "O magnify the Lord with me and let us exalt his name together" (Psalm 34:3). With thanksgiving to God who has established marriage, **NELLY**, daughter of Mr. and Mrs. Kenneth Ellens and **FRANK**, son of Mr. and Mrs. George Baarda, announce that they will exchange marriage vows, the Lord willing, on Saturday, September 11, 1982, at 2:00 p.m., at the Rehoboth Chr. Ref. Church, 4878 Jepson St., Niagara Falls, Ont. Rev. J. Geuzebroek officiating.

Future address: 2311 Brinell Ave., Burlington, ON L7R 3P6

ELZINGA-LOOYENGA: Mr. and Mrs. Sam Elzinga joyfully announce the forthcoming marriage of their daughter, **SYLVIA JANET** to **STEWART**, son of Mr. and Mrs. John Looyenga. The wedding will take place, the Lord willing, on Saturday, August 28, 1982, at 2:30 p.m., in Mount Hamilton Chr. Ref. Church. Rev. John Kerssies officiating.

Future address: 75 Wendover Dr., Apt. #601, Hamilton, Ont.

GREIDANUS-ZANTINGH: Believing marriage is from the Lord, that he has brought our children together, Mr. and Mrs. Burt Greidanus, Londesboro, and Mr. and Mrs. Bert Zantingh, Smithville, are happy to share with you in the joy uniting our children, **WILMA LEE** to **HARRY**. This ceremony will take place, the Lord willing, on Friday, August 20, 1982, at 7:00 p.m., in the Chr. Ref. Church, Clinton, Ont. Rev. John Zantingh officiating.

Future address: 49 Barnesdale Ave., North Hamilton, Ont.

HOVIUS-DREYER: Mrs. F. Hovius of Downsview, Ont., and Mr. and Mrs. J. Dreyer of Kitchener, Ont., would like to announce the marriage of their children, **HELEN** and **JOHN ADRIAN**. The ceremony will take place, August 28, 1982, at 3:30 p.m., at the Willowdale Chr. Ref. Church. Rev. B. Veenstra of Clarkson officiating.

Future address: 80 Mooregate Cres., Apt. #607, Kitchener, ON N2M 5G1

MARRIAGES

LAMMERS-BULT: With joy and thankfulness to the Lord, we, **GRACE** and **HENRY**, together with our parents, Mr. and Mrs. John Lammers and Mr. and Mrs. John Bult, announce the celebration of our marriage in Christ on Friday, September 10, 1982, D.V., at 7 p.m., in the Immanuel Chr. Ref. Church, Brampton, Ont. Rev. J. Kuipers officiating.

Future address: 195 Kennedy Rd. S. #615, Brampton, ON L6W 3H2

LASSCHE-MOLENDYK: We, **SUSAN** and **JOHN**, with our parents, Mr. George and Mrs. Teresa Lassche of St. Thomas, Ont., and Mr. Arie and Mrs. Rita Molendyk of Richmond Hill, Ont., joyfully announce the celebration of our marriage in Christ on Friday, August 27, 1982, at 7:00 p.m., D.V., in the Willowdale Chr. Ref. Church of Toronto. Rev. J. Westerhof officiating.

Future address: 150 Maplehurst Ave., Apt. #310, Willowdale, Ont.

RUTGERS-SPIECE: Mr. and Mrs. Arie Rutgers of Mississauga and Mr. and Mrs. Ralph Spiece of Beamsville, are pleased to announce the forthcoming marriage of their children, **JO-ANN** and **MURRAY**. The wedding will take place, D.V., on Saturday, August 21, 1982, at 4:00 p.m., in the Clarkson Chr. Ref. Church, Mississauga. Rev. Klomps officiating.

Future address: 600 Lolita Gardens, Apt. #1411, Mississauga, ON L5A 3K8

SCHOLMAN-TERSTEEGE: "What God has joined together let no man put asunder." Mr. and Mrs. Mannes Scholman and Mr. and Mrs. John Terstege, are happy to announce the forthcoming marriage of their children, **JUDY WILMA** and **WALTER JOHN**. The wedding ceremony will take place, the Lord willing, on Friday, August 20, 1982, at 7 p.m., in the Bethel Chr. Ref. Church, Dunnville. Rev. Tuininga officiating.

Future address: R.R.#1, Jarvis, ON N0A 1J0

STRONKS-DYKSTRA: Mr. and Mrs. Ernie Stronks, Burlington, and Mr. and Mrs. Clarence Dykstra, Niagara-on-the-Lake, are happy to announce the forthcoming marriage of their children, **INGRID** and **CLARENCE**. This celebration of love will take place, D.V., on Friday, August 27, 1982 at 7 p.m., in the Burlington Chr. Ref. Church. Rev. J.J. Hoytema officiating.

Future address: 180 Mill St. S., Apt. #102, Brampton, ON; phone: 451-4565.

TADEMA-VAN WIEREN: Mr. and Mrs. A. Tadema of St. Thomas, Ont., and Mr. and Mrs. Wm. Van Wieren of Arva, Ont., are pleased to announce the forthcoming marriage of their children, **KATHERINE LOUISE** and **RICHARD ERIC**. The ceremony will take place, the Lord willing, on Saturday, August 21, 1982 at 3:00 p.m., in the St. Thomas Chr. Ref. Church. Rev. P. Siofstra officiating.

Future address: 1103 Jaina Place, Apt. #410, London, Ont.

TORRINGA-CUPIDO: Mr. and Mrs. M.J. Torringa of Spruce Grove, Alta. and Mr. and Mrs. J. Cupido of Stony Plain, Alta., are pleased to announce the forthcoming marriage of their children, **JENNY** and **WESLEY JAMES**. The ceremony will take place, the Lord willing, on Saturday, September 4, 1982, at 2:30 p.m., in the Hope Chr. Ref. Church. The Rev. Ralph Bruxvoort officiating.

Future address: Box #1265, 5115-51 Ave., Stony Plain, AB T0E 2G0

Classified Advertising

MARRIAGES

TUCSOK-HAMMING: We, TRACY and PETER, with our parents, Mr. and Mrs. Frank Tucsok and Mr. and Mrs. Kornelis Hamming, are happy to announce our forthcoming marriage. This joyous celebration will take place on August 27, 1982, at 7 p.m., D.V., in the Blyth Chr. Ref. Church. Rev. Dieleman officiating. Future address: R.R.#2, Seaforth, Ont.

VANDER DEEN - DYKXHOORN: Mr. and Mrs. Ipe Vander Deen of Strathroy, Ont., and Mr. and Mrs. Lou Dykxhoorn of Aylmer, Ont., are happy to announce the forthcoming marriage of their children, IRENE HILDA and CHARLES JACOB. The ceremony will take place, the Lord willing, on Friday, August 27, 1982, at 4:00 p.m., in the Westmount Chr. Ref. Church of Strathroy, Ont. Rev. A. VandenEnde officiating. Future address: R.R.#2, Springfield, ON N0L 2J0

VANDERGoot - HEKMAN: Mr. and Mrs. Stan VanderGoot, of London, Ont., and Mr. and Mrs. William Hekman, of Holland, Mich., are pleased to announce the forthcoming marriage of their children, KAREN and FRED. They will exchange their vows before God and his people at 5:30 p.m., on Saturday, August 21, 1982, D.V., in the Bethel Chr. Ref. Church of London. Rev. J. Van Til officiating. Future address: 1355 Johnston, S.E., Grand Rapids, MI 49507

VANDERVEEN-ELGERSMA: Bert and Dixie VanderVeen of Mount Hope, and Steve and Jennie Elgersma of Cayuga, like to announce the wedding of their children, SANDRA ELIZABETH and MELVIN STEVEN. The wedding ceremony will take place, the Lord willing, on August 27, 1982, at 7:00 p.m., in the Maranatha Chr. Ref. Church of York, Ont. Rev. Philip Stel officiating. Future address: 727 Upper Gage Ave., Hamilton, ON L8V 4J9

VAN EGmond - ZWAAGSTRA: Mark 10:6-9. Mr. and Mrs. L. Van Egmond and Mr. and Mrs. F. Zwaagstra, are pleased to announce the marriage of their children, ANNETTE DIANE and RICHARD ROBERT. The ceremony will take place, the Lord willing, on Friday, September 10, 1982, at 6:30 p.m., in the Canadian Reformed Church of Smithville. Rev. Clarence Stan officiating. Future address: P.O. Box, Smithville, Ont.

VAN GEEST-PIERSMA: Mr. and Mrs. Isaac Van Geest and Mr. and Mrs. Dick Piersma, are pleased to announce the forthcoming marriage of their children, JANET and ARTHUR SIDNEY. The wedding will take place, D.V., on Saturday, August 21, 1982, at 3:00 p.m., in the Mountainview Chr. Ref. Church, Grimsby. Rev. J.W. Van Weelden officiating. Future address: 301 Frances Ave., Apt. #706, Stoney Creek, ON L8E 3W6

WASSINK-JOHNSTON: In believing that this love is from God, Mr. and Mrs. Gerrit Wassink of Forest, and Mr. and Mrs. Charles Johnston of Stratford, are proud to announce the forthcoming marriage of their children, INGRID and FRED. The ceremony will take place, D.V., on Saturday, August 21, 1982, in the Chr. Ref. Church of Stratford, Ont. Rev. Peter Katwyk officiating. Future address: 693 Talbot St., Apt. #107, London, ON N6A 2T7

Subscription Discount

A one-year subscription for only \$5.00 to all newlyweds whose marriage announcement appears here with future address.

ANNIVERSARIES

1947 September 11 1982
"The steadfast love of the Lord never ceases, his mercies never come to an end; they are new every morning; great is thy faithfulness" (Lam. 3:22,23).
With gratitude to our heavenly Father, we hope to celebrate, the Lord willing, the 35th Wedding Anniversary of our dear parents and grandparents,

GERRIT and ANDREA BARTEN (nee Vijn)
With love from your children and grandchildren:
Dick & Betsy Braam; Jason, Sarah, Ryan — Georgetown, Ont.
Tony & Ann Bouma; Peter, Brian — Hamilton, Ont.
Klare & Maria Barten; Michelle, Jeffrey, Karen, David — Bramalea, Ont.
Jacqueline Barten — Orangeville, Ont.
Home address: 14 Stavelly Cres., Brampton, ON L6W 2R9

1952 August 20 1982
Dear Mom and Dad,
SANDER and SENA BISSCHOP (nee Prenger)

We are grateful to the Lord for giving you the past 30 years together. May he bless you and grant you continued health and happiness. Also, thank you for all you have done for us while we lived at home, (now that some of us have our own children, we can appreciate all the numerous tasks involved) and for your continued help and support as we start our own families.

Congratulations and lots of love:
Abe & Lydia Klynstra; Sharlene, Jodi, Nicholas — Hamilton
Harry & Jeannette Groenewegen; Erin, Sandi, Tim — Hamilton
Alfie — Vineland
Brian & Rita MacDonald — Hamilton
Home address: 54 Bishopsgate Ave., Hamilton, ON L8V 3K4

1937 August 19 1982
With joy and thankfulness to the Lord, we are happy to announce the 45th Wedding Anniversary of our parents,
ABRAHAM and SUZANNA BOM
May the Lord continue to bless them as they continue their life together.
Congratulations with all our love:
Philip & Anthoinette
Chris & Tena
John & Yvonne
and grandchildren
Home address: 1960 Burton S.E., Grand Rapids, MI 49506

Arum(Fr.) Strathroy
1942 September 9 1982
With thankfulness to the Lord, and much joy, we look forward to celebrating with our parents and grandparents,

THYS and AAFKE BRUINSMA (nee Ploegstra)

their 40th Wedding Anniversary.
"O taste and see that the Lord is good: blessed is the man that trusteth in him" (Psalm 34:8).
We pray that the Lord may continue to bless you Mom and Dad, with love, health and happiness in the years to come, for both each other and for us.

Love and congratulations:
Barbara & Art Bax; Ron, Anita, Terry, David — Strathroy, Ont.
Lucy & Bun Wright; Amanda, Peter, Stacey — Williams Lake, BC

Siebe & Kathy Bruinsma; Jack, Thysie, Shannon, Shane — Kerwood, Ont.
Hilda & Bill Hume; Geoffrey, Laurie — Watford, Ont.

Open house: September 11, 1982, from 2:00 - 4:00 p.m., at St. Pauls Anglican Hall, Kerwood, Ont. No gifts please.
Home address: R.R.#3, Strathroy, ON N7G 3H5

ANNIVERSARIES

Marrum Edmonton
1942 1982

September 3
"For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery" (Ephesians 5:31-32).
With praise and thanksgiving to God, we are pleased to announce the 40th Wedding Anniversary of our parents and grandparents,

PETRUS and ANNA BONNEMA (nee Triemstra)

It is our prayer that God will continue to keep them in his care and bless them in the years to come.

With love and congratulations from:
Emily Bonnema — Austin
Gerald & Kerry Bonnema
Jake & Bertha Bonnema
Peter & Corry Kuchar
Leroy & Henny McDavid
and their 14 grandchildren
There will be an open house on September 11, 1982 in the Third Chr. Ref. Church, 14323 - 107A Ave., from 2-5 p.m.

Bussum Barrie
1942 1982

August 29
"The Lord shall preserve thy going out and thy coming in from this time forth and even forever more" (Psalm 121).

With joy and thanksgiving to God, we wish to congratulate our parents and grandparents,

JAAP and LENIE EIGENHUIS (nee Van Manen)

on the occasion of their 40th Wedding Anniversary.

We are very thankful to the Lord for giving us such wonderful parents and pray that he will continue to bless and keep them for many more years of happiness together.

With love and congratulations from your children and grandchildren:
Pat & Marilyn Warren; Clayton, Leana — Barrie, Ont.
Bernie & Lois Eigenhuis — Barrie, Ont.

John & Anne Eigenhuis; Jeremy — Barrie, Ont.

Purmerend, Beamsville,
Holland Ont.
1952 1982

August 21
We are thankful for God's blessing on our parents for the past 30 years, and we pray for many more happy years to come.

RALPH and LOTTIE EYK (nee Verloop)

With love and congratulations from your children and grandchildren:
Janet & Roy Voorberg; Lorraine, Sandra — Hamilton
Yvonne & Ralph Kikkert — Chatham

Annette Eyk — Toronto
Ron Eyk & Carolina Koorneef — Beamsville
Home address: 168 William St., Beamsville, ON L0R 1B0

Woodstock Woodstock
1957 1982

August 2
With joy and thanksgiving to our Lord, we are pleased to announce the 25th Wedding Anniversary of our dear parents,

GERRIT and TRIENTJE KLINGENBERG (nee Koning)

We thank and praise the Lord for his love and guidance shown towards them in these past 25 years and our prayer for them is that he will continue to bless them and be near them in the years to come.

Their loving children and grandchild:

George & Maureen Klingenberg
Roger & Carol-Anne Klingenberg;
Matthew

Jacqueline & John Reinink
Bernard Klingenberg
Javid Klingenberg
Brenda Klingenberg
Ronald Klingenberg
Home address: R.R.#6, Woodstock, ON N4S 7W1

ANNIVERSARIES

Woodstock Chatham
1957 1982

September 4
"In the Lord put I my trust" (Psalm 11:1).
With joy and thankfulness, we are happy to announce the 25th Wedding Anniversary of our parents,

JAKE and MARGARET JANSSENS (nee Vandermeulen)

May the Lord bless and guide them in the future as he has in the past. Congratulations Mom and Dad!

Kenneth Jeffrey John Sharon

Open house will be held on Saturday, September 4, 1982, from 4 - 9 p.m., at their home.
Home address: 112 Parkwood Dr., Chatham, ON N7M 2B2

1957 August 24 1982

With joy and thankfulness to the Lord, we are happy to announce the upcoming 25th Wedding Anniversary of our parents,

JOHN and ANN KASSIES (nee Vanderwaal)

Happy anniversary Mom and Dad. We wish you many more years and pray that God may continue to bless you and keep you.

Love from all of us:
Ron & Mandy Irene Robert

Home address: 26 Arlene Cresc., Scarborough, ON M1P 3L9

1957 August 31 1982

With thankfulness to the Lord for the years he has given them together, we announce the Silver Wedding Anniversary of our parents,

RICHARD and MENNY NAUTA (nee Koiter)

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain" (Psalm 127:1).

May the Lord continue to bless them.

Teresa Rick James
R.R.#4, Niagara-on-the-Lake, ON L0S 1J0

1957 September 7 1982

We are very happy to announce the 25th Wedding Anniversary of our parents,

ADRI and LENY OUDYK (nee Van derLuit)

Together with them, we are deeply thankful for the gifts of love and constant strength given anew each day by the Lord.

John & Carla — Waterloo, Ont.
Gary — Waterloo, Ont.
Ingrid — Oshawa, Ont.
Home address: 416 Elizabeth St., Oshawa, Ont., L1J 2T1

1957 August 17 1982

JOHN and ANKY SUK (nee Rozendal)

With joyful hearts and thanks to the Lord, we are happy to announce our parents' 25th Wedding Anniversary.

May God bless you and give you many more years together.

With love and congratulations from your children:

Ethel — Jos, Nigeria
Ralph & Lou Ann (fiancee) — Martin, Michigan

Mariene Allan Sandra Donna

Open house will be held at the Maranatha Chr. Ref. Church, St. Catharines, on August 21, 1982, from 3:00 to 5:00 p.m.

Home address: 15 Sharon St., St. Catharines, ON L2N 3J3

ANNIVERSARIES

Hardenberg Picton
1942 1982

August 28
"I will guide thee with mine eye" (Psalm 32:8b).
With thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

GERRIT JAN and HERMINA STEGEMAN (nee Veltink)

their 40th Wedding Anniversary. We thank the Lord for keeping them for us and for each other for all these years.

With love from your children and grandchildren:

Ben & Jane Stegeman; John, Mark, Lorianne — St. Catharines, Ont.

Gary & Anne Van Eyk; Paul, Natasha — St. Catharines, Ont.

Jake & Jeanne Hogeterp; Tara, Philip — Guelph, Ont.
Lambert & Arlene — Surrey, BC
Home address: Box #241, Picton, ON K0K 2T0

1957 August 30 1982

"Thy word is a lamp unto my feet, and a light unto my path" (Psalm 119:105).

WYNAND and FEMMIE VANDER SCHEE (nee Hoekman)

With joy and thankfulness to our Lord, we are happy to announce the 25th Wedding Anniversary of our parents. May God grant them many more blessed and happy years together.

Love and congratulations from your children:

Louise & Tony van Wyngaarden — Guelph

Anne — at home Evelyn — at home Rhonda — at home

Home address: 23 Rowanwood Ave., Brantford, ON N3S 7B7

Den Haag Burnaby
1937 1982

September 29
Wedding text: "Thy blessing be upon thy people" (Psalm 3:8b).

With joy and thankfulness to God, we are happy to celebrate the 45th Wedding Anniversary of our parents and grandparents,

JOHANNES and CORNELIA VEGT (nee Oostendorp)

May the Lord bless them in the future as he has in the past 45 years, and grant them many more years together.

Their thankful children and grandchildren:

John & Florence Vegt; Erica, Ingrid, Yvonne, Monique — Burnaby, BC

Ineke & Danny Den Hoed; Debby, Corry, Cathy, Frank — New-Westminster, BC

Jack & Jeannette Vegt; Tanya, Nadine — Burnaby, BC

Ernst & Denise Vegt; Eric, Leah — Burnaby, BC

Corry & Henry Koch; Carmen, Ryan — Kitimat, BC

Sonya & John Vriezen; Melissa — Langley, BC

Open house will be held, D.V., on September 29, 1982, from 10:00 - 12:00 a.m. and from 7:30 - 10:00 p.m. at 8076 19th Ave., Burnaby, BC

Best wishes only, please.

Home address: 8074 19th Ave., Burnaby, BC V3N 1G3; phone: (604) 521-2549.

Want to advertise in C.C.?

Call:

(416) 682-8311

(St. Catharines)

(403) 423-4949

(Edmonton)

Classified Advertising

ANNIVERSARIES

Houston, BC Vancouver, BC
1957 1982

August 27

"Delight yourself in the Lord and he will give you the desires of your heart" (Psalm 37:4).

With joy and thanksgiving to our Lord, we will celebrate, D.V., the 25th Wedding Anniversary of our Mom and Dad.

JERRY and CORY VAN RHIJN
(nee de Ruyter)

May they know nothing but God's love and happiness for many, many more years.

With lots of love and congratulations from their children:

Carol Ann & Wayne Douglas Litke
Bernice Corinne & Stephen Paul
Quin (engaged)

Douglas Robert
945 East 20th Ave., Vancouver, BC
V5V 1N7

OBITUARIES

On Sunday, July 25, 1982, our Lord called home, after a lengthy illness, my beloved husband,

HENRY BRANDSEMA

at the age of 79.

Psalm 23:1-6.

Dearly loved and sadly missed by his wife Margaret Brandsema-Brandsema.

Funeral service was held in the Immanuel Chr. Ref. Church in Hamilton, Ont. Rev. J. Postman officiated.

Home address: 271 Fiddlers Green Dr., Ancaster, ON L9G 1W9

"Know that the Lord is God. It is he who made us, and we are his" (Psalm 100:3).

On August 4, 1982, the Lord took to himself,

GRACE DE BOER

in her 76th year.

May God's covenant faithfulness and love give strength and comfort to her family.

She will be sadly missed by the craft group for John Calvin Christian School, Strathroy, Ont.

"When I awake I am still with thee" (Psalm 139:18b).

Suddenly on Monday, August 2, 1982, the Lord took home to be with him my beloved husband, our father and grandfather,

THEODORUS DE LANGE

at the age of 60 years.

He will be lovingly remembered and sadly missed by his wife: Janny De Lange (nee Windhorst),

and his children and grandchildren: Thea & Art De Groot; Jennifer,

Esther, Amaryah — Sarnia, Ont.

Sonja & Ralph Merrit; Matt, Annette — Maple Leaf, Ont.

Henny & Jerry Reitsma — Toronto, Ont.

Abe & Jacki De Lange; Katie — Mount Pleasant, Ont.

The funeral service was held on August 6, 1982, at the Chr. Ref. Church in Brantford, Ont. Rev. J. Poelman officiated.

As a family we are thankful to the Lord that we were joyfully able to celebrate his 60th birthday on July 17th and our parents 35th Wedding Anniversary on July 31st.

30 Henry St., Brantford, ON N3R 1Z8

"Therefore, since we are justified by faith, we have peace with God" (Romans 5:1).

On July 23, 1982, the Lord set free from all earthly suffering to live with him in glory, our dearly beloved husband, father, and grandfather,

GERHARD WILLEM HUISKAMP

at the age of 73.

He is lovingly remembered by his wife, Johanna E. Huiskamp (Ebbes) — Bloomfield, William & Henny Huiskamp; Gerald, Jane, Joanne, George, Henry — Bloomfield

Henk & Audrey Huiskamp; Robert, Mark, Paul — Burlington
Dina & Andy Ypma; Andre, Lisa — Carrying Place

OBITUARIES

On August 4, 1982, after a short illness, the Lord took unto himself our dear mother, grandmother and great-grandmother,

GEESKE DE BOER
(nee Taekema)

at the age of 75.

Dear wife of the late Melle De Boer and mother of:

John & Wies De Boer — Burlington

Mike & Ann De Boer — Chatham

Jess & Amy De Boer — R.R.#2, Strathroy

John & Lena De Groot — Thamesford

Henry & Diane De Boer — Strathroy

Betty — London

Gerrit & Annette De Boer — Toronto

Brian & Teresa Overbeek — Aylmer

Jake & Frances De Boer — R.R.#2, Mount Brydges

Also survived by 29 grandchildren and 4 great-grandchildren. She also has one sister in Holland and is predeceased by two sons.

Funeral service was held at Westmount Chr. Ref. Church on Friday, August 6, 1982, at 1:30 p.m. She rested at Denning Brothers Funeral Home. Interment was in Strathroy Cemetery. Donations may be made to the John Calvin Christian School or the Canadian Cancer Society.

"I am the resurrection and the life" (John 11:25,26).

On July 23, 1982, the Lord suddenly called unto himself,

HENK KEEN

in his 49th year.

Beloved husband of Alice (Tjoelker)

Father of:

Geraldine & Ray

Joanne

Barry

Our brother, brother-in-law, and uncle.

"Jesus said: I am the resurrection and the life he who believes in me though he die, yet shall he live, and whoever lives and believes in me shall never die" (John 11:25).

Roelie & Frits Otten — Georgetown

Appie & Klaas VanderWal — Aurora

Henny & Wim Rauwerda — Acton

John & Agnes Keen — Dunnville

Jane & Hille Hiddema — Moorefield

Dinle & John Vink — Norwood

Bertha & Tom Waraer — Georgetown

Cathy & John Snip — Dunnville

plus nieces & nephews

Home address: 30 Shelley St., Georgetown, ON L7G 3W9

"Brothers, we do not want you to be ignorant about those who fall asleep, or to grieve like the rest of men, who have no hope. We believe that Jesus died and rose again and so we believe that God will bring with Jesus those who have fallen asleep in him" (1 Thessalonians 4:13,14).

Suddenly on Wednesday, July 14, 1982, the Lord called home our beloved husband, father and grandfather,

ALBERT HENDRIK WOLGEN

at the age of 73 years.

Beloved husband of Klaassien (Clara) Wolgen (nee Viswat)

Dear father of:

Herman Wolgen — Windsor, Ont.

Eppo & Christina Wolgen — Picture Butte, Alta.

George & Alice Wolgen — Taber, Alta.

Marinus Wolgen — Windsor, Ont.

Mary & Henry Postma — Chatham, Ont.

Florence & John De Jong — Sarnia, Ont.

Rika & John Griffioen — Chatham, Ont.

Also survived by 20 grandchildren in Canada and 2 sisters and 1 brother in Holland.

The funeral service was held on Monday, July 19, 1982. Seminarian: K. Van Der Wall and Rev. P. Hogeterp officiated. Interment: Greenhill Cemetery, Kingsville, Ont.

OBITUARIES

With great sorrow, we announce the sudden death of our dear son-in-law, brother-in-law and uncle,

HENDRIK KEEN

May God strengthen and comfort his wife Alice and children, Geraldine, Joanne, Barry.

Opa & Oma George and Gertrude Tjoelker — Newmarket

Henk & Marg Tjoelker — Newmarket

Simon & Linda Bootama — Aurora

John & Henny Tjoelker — Mississauga

Frank & Freida Engelage — Grimsby

Mike & Faye Tjoelker — Guelph

Richard & Tessa Tjoelker — Carleton Place

Paul & Trudy Van Oosten — Vancouver

26 nephews and nieces

"For I know Whom I have believed."

Home address: 30 Shelley St., Georgetown, ON L7G 3W9

Na een rijk gezegend leven heeft de Heere tot Zich genomen, mijn dierbare vrouw en onze moeder, behuwd-, groot- en overgrootmoeder,

JANTJE NUMAN-WOUDSTRA

op de leeftijd van bijna 84 jaar.

Wij zijn bedroefd, maar dankbaar dat wij haar zolang in ons midden mochten hebben, na een zeer gelukkig huwelijk van bijna 56 jaar.

Gez. 358: „Genadig Heer die al mijn zwakheden weet!"

G. Numan

Jasper & Tine Steendam-Numan — Winnipeg (Can.)

Roel & Tet Numan-de Jong — Oldeboorn

Adriaan & Sjouk Lageveen-Numan — Emmen

Oene & Anneke Rinsma-Numan — Gorredijk

Sybre & Martien Miedema-Numan — Groningen

Hein & Ria Heerma-Numan — Bergum

klein en achterkleinkinderen Bergum, 31 juli 1982.

„'t Hoge Huys", kamer 22

De begrafenis heeft plaats gevonden op donderdag 5 aug., vanuit de Geref. kerk in Oldeboorn, na een dienst van woord en gebed.

Translated to Glory,

TJEERD SJAARDA

Born December 29, 1907 at Kol-lumerpomp (Friesland).

Son of the late Kornelis Sjaarda and Martje Stouwie.

Dear husband since May 8, 1930 to Sijke Poortinga.

Officiating at the service, August 6, 1982, Rev. Arie VandenBerg meditated on Psalm 33:18. At the graveside we confessed our undoubted faith in the power of the resurrection. There he shall rest until the call to rise shall sound. Hallelujah! What a Saviour we have!

Kenneth & Lucille (nee Wielhouwer) — Toronto, Ont.

Jeanne & Brian Baker — Clinton, Ont.

Margi & Allan Kielstra — St. Catharines, Ont.

George & Minnie (nee Strijker) — Norwich, Ont.

Betty & Frank Thompson — Bayfield, Ont.

Harry & Marilyn (nee Postma) — Wingham, Ont.

Janet & Gerrit W. Sheeres — Linden, Wash., USA

Also lovingly remembered by 27 grandchildren and 1 great-grandchild. Predeceased December 23, 1965 by his grandson Terry Kielstra.

August 4, 1982.

87 Raglan St., Clinton, ON N0M 1L0

Share your news
with the C.C. family

OBITUARIES

"For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth" (Job 19:25).

On July 29, 1982, suddenly the Lord called home our beloved husband, father, and grandfather,

JERRY ZONDERVAN

at the age of 63.

Lovingly remembered by his wife Janny (nee Bysma)

His children:

Charley & Anne Zondervan; Jason, Karen, Adam — Shedden

Marilyn & George Buesink; Jennifer, Christa, Leanne, Charlene, Georgie — Strathroy

Fran & Bill Jongejan; Jeremy, Allison, Carolyn, Julie, Ricky — Goderich

Donations to CRWRC

Home address: R.R.#1, Blenheim, ON N0P 1A0

HELP WANTED

TORONTO: Housekeeper needed in the Toronto area, either live-in or live-out, to care for four adults and one baby, starting in September.

Job description: housekeeping, cooking and childcare.

Would prefer someone from Chr. Ref. background. Call: L. Braaksma, (416) 625-8811 (business), (416) 741-1464 (residence). Call collect.

Second year apprentice for automotive shop. Apply in person.

Ask for:

Mrs. Alice Woudsma

18121 - 107 Ave.

Edmonton, Alta.

Phone: [403] 484-7313

Hope Centre Inc.

dedicated to Christian social action in the North End of Winnipeg, invites applications for the position of:

M.R. PROGRAM SUPERVISOR

Program: Teach basic living skills such as cooking, laundry, personal hygiene to up to 25 mild -- to -- moderately mentally retarded adults on a daily basis.

Duties: Planning and scheduling of program activities; staff supervision; participation in staff/committee meetings; liaison with government agencies; coordination of volunteers; maintenance of program records; preparation of funding proposals; participation in the program.

Qualifications: University graduate in appropriate discipline and/or extensive experience in programming for persons with mental retardation; demonstrated administrative skills; communication skills; ability to deal in appropriate manner with handicapped persons.

WANTED: Salesman for Feed & Related items.

Experience in Dairy and Hogs a definite asset. We are a progressive mid-size Feedbusiness, where, if you are able, your future is very rewarding.

You will be based in Truro, with a Christian Reformed Church and a Christian School available.

Write in confidence to:

C.H. Kloosterhof, P.O. Box 881,
Truro, N.S., B2N 5G6

Interviews can be arranged on August 26 & 27 at the Constellation Hotel in Toronto.

Christian Day Care Centre opening in September,

invites inquiries and applications from qualified teachers with Early Childhood Education diploma.

Write to:

Immanuel Day Care Centre,
Channel 9 Court,
Agincoourt, ON
M1S 4B5

VACATIONS

Big East River Motel and Camp
Huntsville, Ont.

* In the heart of Vacation Land
* Modern motel units: some with kitchens

* Campgrounds with hook-ups, shower, etc.

* Next to Arrowhead Provincial Park

Phone: 789-4001 or write to:

Bill and Christine Van Oene
R.R.3, Huntsville
for reservations

HELP WANTED

The Board of Publications of the Christian Reformed Church invites applications for the position of

MUSIC EDITOR

RESPONSIBILITIES:

Working with the Psalter Hymnal Revision Committee to prepare the new Psalter Hymnal

Overseeing production and introduction to the churches of the new Psalter Hymnal

Stimulating the writing of music for Reformed worship

Developing education programs in church music

QUALIFICATIONS:

A degree and practical experience in music, preferably in psalmody and hymnody

Ability to do part writing and harmonization

Ability to write, edit, and lead workshops

Commitment to the Reformed faith and a good understanding of the Reformed stance on music, worship, and liturgy

Send resume or job description to:

Harvey A. Smit

Education Department

2850 Kalamazoo Ave. SE

Grand Rapids, MI 49560

Experienced flower person for warehouse duties and some phone sales. Call: (416) 662-4975 for interview.

Classified Advertising/Events

PERSONAL

Sincere Chr. Ref. lady, 50 years old, likes to correspond with gentleman in late forties or early fifties, to maybe find a lasting relationship. My interests are: gardening, home-making, walking, reading, good music and lots of crafts. Please enclose snapshot, all letters will be answered. Box #4719, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian female, mid twenties, wishes to correspond with, and meet, a sincere Christian man, age 28-35, non-smoker. Reply to: Box #4717, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Christian lady, 46, in BC (Frisian background) would like to meet a Christian gentleman about the same age. Please reply to: Box #4716, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

VAN ROOIJEN. I would like to get in touch with children or grandchildren of ARIE VAN ROOYEN and WILHELMINA MOCKING, who came to Ontario from Harmelen (U) around 1930 with ten children. Please contact: John Hofstee, 425 Boyne Ave., Listowel, ON N4W 3K5

Retiring? Would you have private mortgage funds available at a reasonable rate of interest to help a young Christian family buy a home? We are interested in good stewardship. If so, please write Box 4718, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3

Kunt u ons helpen bij het opsporen van de volgende personen?

BLEKKENHORST, H.G.A. geboren 18 juni 1917 te Amsterdam, laatstbekende adres: Henry Dunantlaan 87 te Diemen op 29 augustus 1973 naar Canada vertrokken, bestemming St. Catharines, Ont.

de BRUIJN, Johanna, geboren 2 februari 1926 te Amsterdam laatstbekende woonplaats Rotterdam.

EISING, Hendrik, geboren 3 december 1955 te Beilen, laatstbekende woonplaats in Canada: Box 207 La Broquerie RoA0W0, Man.

GLASIUS, Dirk, geboren 27 juni 1917 te Amsterdam, laatstbekende adres: Lepelstraat 38' Amsterdam op 14 mei 1957 naar Canada vertrokken, bestemming Brantford, Ontario.

van HOORN, Franciscus, geboren 21 april 1914 te Heerlen, laatstbekende adres: Zuidsingel 4 te Middelburg, op 27 februari 1956 naar Canada vertrokken, bestemming Winnipeg.

JONGENELEN, Gerardus Christianus, geboren 28 februari 1906 te Dinteloord, op 13 juni 1950 naar Canada vertrokken met bestemming Hensal, Ontario.

KIRKOVE, Frans Joseph, geboren 19 augustus 1917 te Jakarta, laatstbekende adres: Schimmelpenninckstraat 1, Vlissingen op 28 maart 1968 naar Canada vertrokken.

SCHENK, Jan, geboren 19 augustus 1917 te Rotterdam, laatstbekende adres: Liesveld 109, Vlaardingen op 27 april 1973 naar Canada vertrokken.

WAGENAAR, Siegfried Johan, geboren 4 mei 1931 te Nordhorn, op 17 oktober 1951 naar Canada vertrokken.

van der WESTEN, Johannes Wilhelmus Jozef Maria, geboren 5 mei 1948, laatstbekende adres: den Brabanderhove 2, Zoetermeer.

HEMS, Adrianus, geboren 21 januari 1917, naar Canada vertrokken op 3 april 1962 met bestemming Galt, Ontario.

FOK, Franciscus Petrus Melchior, geboren 6 oktober 1938 te Utrecht, laatstbekende adres: Spaarwoudestraat 44, Haarlem naar Canada vertrokken op 31 december 1980.

JANSSEN, Petrus Antonius, geboren 26 november 1917, laatstbekende woonplaats: Mierlo, naar Canada vertrokken op 9 juni 1954.

Netherlands Consulate General
One Dundas St. W.
Suite 2106, Box #2
Toronto, ON M5G 1Z3
Tel: [416] 598-2520

EMPLOY WANTED

Illustrator/ Cartoonist: experienced, wishes to "collaborate" with Christian writers, magazines or agencies in Canada or U.S. Write or call for my art samples and 1982 price schedule. Bob Wierdsma, 112 Goulding Ave., Willowdale, ON M2M 1L4 Canada; phone: (416) 222-8794 5:30 p.m. - 10 p.m. Monday - Thursday.

Married man, 32, shipper-receiver for past 5 years, experienced in nursery work, seeks meaningful employment, preferably developing into leadership function. Ready to start at once. Call: D. Vandermeulen, St. Catharines, Ont., (416) 685-5564.

Single male, from Prince Edward Island with 5 years experience, is seeking employment in **Poultry operation**, in killing processing plant, dairy farm, fruit and vegetable operation or in flower greenhouses. If anyone has anything available please call Fred Van Rooyen at (902) 569-2097; willing to move; letters of recommendation provided.

ACCOMMODATION

HAMILTON: 18-year-old boy would like Christian home, near Mohawk College, in September. Phone: (416) 734-3085.

HAMILTON: Male college student seeks apartment or room in Hamilton; preferably on the mountain. Please phone: 561-4258.

HAMILTON: Girl 19, needs accommodation in Hamilton. Attending McMaster. Christian home with room and board preferred, or will share apartment. Please contact: Anita Verbeek, R.R.#3, Exeter, ON N0M 1S0; or call: (519) 235-2483.

TORONTO: 19-year-old girl seeks accommodation in the Toronto area; will be attending Centennial College; room and board or share apartment with other girls. Phone: (519) 245-1970.

WILLOWDALE: 19-year-old male student would like to board with a Christian family or share an apartment for his work period of 8 months, starting September 7, 1982. Phone collect: (416) 934-2456.

Strathroy and District Christian Retirement Association, Inc. is accepting applications for occupancy in the Phase I of our Retirement complex.

45 unit apartment, 1 storey building, garden plots, greenhouse, workshops, etc.
Occupancy date: approximately January, 1983.

Please write for information to:

C. Vandereist,
Secretary,
250 Riverview,
Strathroy, ON
N7G 2G6

FOR RENT

ST. CATHARINES: One-bedroom apartment, upstairs; available September 1, 1982; private entrance; quiet area; fully carpeted; appliances included; \$200 including utilities. Prefer no pets and no children. Call after 5:30 p.m.: 688-1808.

FLORIDA: large 2 bedroom, 2 bathroom, fully furnished condominium in Indian Shores (between Clearwater and St. Pete's beach) across the road from the beach; U.S. \$265 per week and up. Phone: Dirk (416) 445-8385 or Baldwin (416) 445-1359 (evenings only).

Bradenton, Florida
Fully-furnished home, semi-detached, one bedroom, 3 piece bathroom, kitchen with dining area, living room, colour TV.; U.S. \$125. per week (includes utilities). Phone: (519) 884-4171; after September 10 (813) 756-7923.

BUSINESS

Evangelistic material in Arabic

Books, tracts and cassettes (including New Testament recorded in Arabic), available in quantities.
Write:

Arabic Department
The Back to God Hour,
P.O. Box 5070,
Burlington, ON L7R 3Y8

Lifetime Cookware

For sales and service,
Call:

GEORGE COOMBER
[416] 563-4536

FOR SALE

Pipe Organs

Organs with 20 stops;
Organs with 13 stops.

These organs are in excellent shape and fully warrantied.

For more information, write:

Koppejan Pipeorgans
48223 Yale Road East
Chilliwack, BC, Canada
V2P 6H4

COTTAGES

RICE LAKE

Resort and Camp Grounds
Reasonable cottages and camp grounds, excellent fishing, boats and motors, sandy beach, recreation hall. Seasonal campsites available for 1982. Write or phone for brochure: Lang's Resort and Camp Grounds, R.R.#3, Roseneath, ON K0K 2X0; phone: (416) 352-2308.

If you are looking for a nice, quiet place to spend your holidays, we have 10 cottages to accommodate you. Sandy beach, safe swimming, and boating, spacious grounds, and most of all good fishing and modest prices. For more information call or write:

Sandy Bay Cottages,
R.R.#1, Hastings, ON K0L 1Y0
or phone: (705) 696-2951

DIVINE LAKE LODGE (under Dutch management)

Originally a summer estate carved out of the Muskoka wilderness by a famous artist-painter. Adjacent to the lake, sheltered by lofty pines and towering rocks, hidden away from the bustle of traffic, yet within minutes of shopping centres. We operate under M.A.P. With international food. Most of our cottages are pine paneled inside, with three or four piece bathrooms. Lots of facilities are available and free, like swimming pool, beach, boats, etc., etc. For reservation or information, call: (705) 385-2031, or write to: Divine Lake Lodge, Port Sydney, Muskoka, Ontario P0B 1L0
The Bijl's Family

REAL ESTATE

Harold Workman Real Estate Ltd.
Clinton, ON
[519] 482-3455

Specializing in farms
Dairy, poultry, swine, beef, sheep, general and cash crop farms available.

PETER DAMSMA
R.R.#5, Clinton ON
Phone: [519] 482-9849

REAL ESTATE

150 acre dairy farm: 125 workable, 2 parcels. Barn 50' x 100' with steel stanchions and loose pens, stable cleaner, milk house, bulk cooler; silo 14' x 55' with unloader; three bedroom brick home, large F.C.C. mortgage at 9 1/4% interest; cows and quota may be purchased; asking \$185,000.00.

100 acre hog set: near Wingham; comfortable three bedroom home, comb. furnace; automated hog barn, 450 capacity; two steel granaries; mixmill; price \$155,000.00.
100 acres: 80 acres cropable; brick home; large heated workshop; barn with 24 stanchions and steel pens for young cattle or pigs; Listowel area; asking \$132,500.00.

Modern dairy setup: 40 ties, pipeline milker; two silos with unloaders; four bedroom bungalow; 173 acres, 135 workable; quota available, some terms; asking \$285,000.00.

Contact **Albert Carson,**
P.H. HILLER REALTY LTD.
935 Main St. W.,
Listowel, Ont.
[519] 291-1544
eve: 291-1395

REAL ESTATE

Beamsville

In the heart of the Niagara Peninsula; brick bungalow, central air conditioning; large garden; ideal for retirement; first mortgage at 6 3/4% interest; asking \$55,000 - make an offer!
Contact: Gerrit Otten, R.E. Broker, (416) 563-7904.

4,500 cage layers: 120 sow farrowing unit, 32 acres choice cash crop or garden land; 4 bedroom brick home; near Hamilton; price reduced.

3,000 chicken broilers plus 5,000 secondary; 11 acres; good house and barn; asking only \$165,000 with low downpayment and low interest financing.

6,500 broiler breeders: nearly new home and barn; price reduced.

800,000 lbs. turkey broilers: plus beef feed lot; low interest mortgage.

106 acre dairy farm: very good home; vendor hold mortgage.

Call Keith:
KEITH MILLER REALTY LTD.
Dunnville
774-7624 or
774-4077 [evgs.]

WYOMING

1958 25th Anniversary 1983

John Knox Christian School

The Anniversary Committee is looking for information in the form of anecdotes, pictures, etc. which may be used in a booklet. We would like to hear from former principals, teachers, board members, and society members.

Please send your material to:

William Hordyk, Box 81, Wyoming, ON N0N 1T0

Attention all Ontario Cadet and Calvinette counsellors

The Quinte and Pine Ridge cadet councils invite you to attend the All-Ontario Rally on October 1st and 2nd at the Holiday Inn in Oshawa. The rally will feature Rev. Al Harvey of Welland, speaking on the theme,

"Onward with Christ."

Also featured are various workshops, entertainment and a banquet. Registration forms are available from your head counsellor.

See you there!

RACOM TOURS WITH A PURPOSE

September 22 - 25

\$150.00

Deadline July 30, or when full

Itinerary: Grand Rapids: (Calvin College, Denominational Building, Pine Rest)
Chicago: (Trinity College, Back to God Hour)
Holland: (Pillar Church, Windmill Island, Dutch Village, Wooden Shoe Factory)

Accommodation:
Your Host:

Holiday Inn Motels
Jack Thalen,
82 Cedar St., Guelph, ON N1G 1C5
Telephone: (519) 824-7637
or call: Willie Kooy (519) 821-8693

Make cheques payable to Racom Tours

10TH SINGLES FELLOWSHIP DAY

Single adults; Widows; Widowers; and Single parents.

Saturday, September 18, 1982

Woodland Chr. Highschool, Breslau, Ont.

Cost \$22.00

Singing; Workshops; Speaker; Social activities.

Register before September 4, 1982

c/o 11 Wilkins Dr., Kitchener, ON N2E 1S7, (519) 576-1994

Make cheques payable to Single Fellowship.

1957

October 16

1982

Immanuel Christian Reformed Church
95 Oak Street, Simcoe, Ont. 426-0440

Pastor: Rev. L. Siofstra

Calling members, past members, and anyone interested in attending our celebration starting:

D.V. Saturday, October 16 — 6:30 p.m. Banquet and fellowship

Special Sunday worship services October 17

Anyone requiring lodging or banquet tickets please contact:

Mr. J. Jelsma, R.R.#3, Simcoe
on or before September 30, 1982

Banquet tickets \$7.50. Photobooklet will be available at cost price.

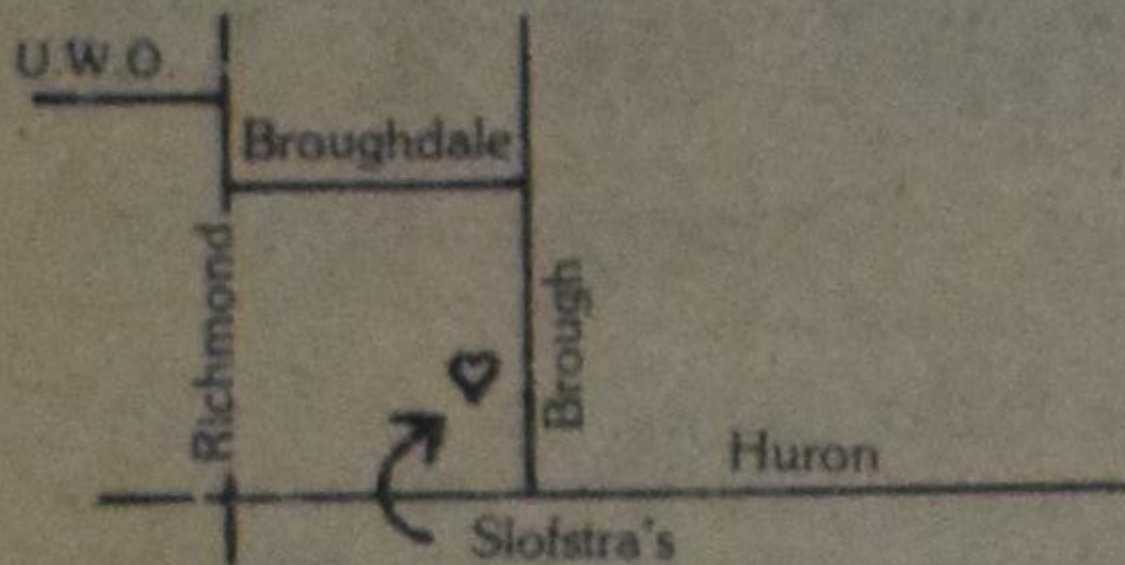
Events

An event in C.C.'s "Calendar of Events" is one of the best ways to inform your community!

LONDON STUDENTS!

at Western University and Fanshaw College
CHAPLAINCY OPEN HOUSE — 1035 Brough.

The Slofstras invite you to drop by their home on **Sunday, September 12**, any time between the two church services. Please use this invitation as an opportunity for students, parents and chaplain to meet each other.



The annual "Western Social" will be held on **FRIDAY, SEPTEMBER 17, at 8 p.m.**

Follow the direction below and join the fellowship and fun around the bonfire at Hank and Ann VanderLaan's home, (455-1333, if you get lost).



For more information about London's campus ministry, contact:

Pastor Peter Slofstra,
U.W.O. chaplain,
1035 Brough St., London
(438-1242)

LET'S PLAY CHESS

Editor: Pete Layer

BY CORRESPONDENCE (1983)

Any reader of *Calvinist Contact* is invited to participate in the 1983 Series starting in the late fall. Please drop a line to me, Pete Layer, by September 30 (postmarked) if you would like to participate. Several readers have already indicated their desire to play in the 1983 Series. Please indicate how many simultaneous games you would like to play in this series. Be sure not to tax yourselves too highly.

For those who are not familiar with Correspondence Chess, here are some comments to help you decide if you would like to join the 1983 Series.

1. Correspondence Chess is played by first class mail.
2. You have 48 hours to reply to your opponent's move, that's 1000 times longer than in a normal game.
3. You are able to play quite a few games at the same time.
4. It is difficult to make obvious mistakes, but that goes for your opponent too. It does happen, so one still has to be careful.
5. It takes only a few minutes and one postage stamp per move.
6. Unfinished games are to be judged after 18 months.
7. The type of tournament will be dependent on the number of entries.
8. Results will be published as they become known.
9. There is no obligation to play in the Finals if you win in a group.
10. You don't have to be an expert at the game, to join in with the *Calvinist Contact* Correspondence Chess Championship.

25TH ANNIVERSARY

The Kemptville, Ontario
Chr. Ref. Church

will celebrate their 25th
Anniversary.

Special services with
former ministers
participating are planned
for August 29 and an
informal get together
the evening before.

Former members and friends
are invited to attend.

**YOUR
LIGHT
SYSTEM
WILL
INCREASE
PRODUCTION
AND LOWER
YOUR
OPERATING
COSTS.**



Horticultural
CSA approved.

Compare!
30% fewer fixtures
means savings on installation
and energy. P.L. Systems adapt easily
to your production methods. They
are designed specially for the North
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Successful operations world wide
are your guarantee of satisfaction.

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Telex: 061-5344

In B.C. and Alberta contact Mr. Dave Tucker,
7181 264th Ave., Aldergrove, B.C. V0X 1A0
Tel: (604) 856-2441

"Dealer inquiries welcome"

Send me more information on the P.L.
Light System:

Name: _____

Address: _____

City: _____

Prov: _____ Code: _____

Waterloo Christian Reformed Church

• INVITATION •

10th Annual Student Welcome

Grateful for the opportunity
to continue this tradition
we cordially invite
all university students
starting, resuming or continuing
studies in Waterloo this year
together with parents and family
to join our congregation
in a service of divine worship
to ask the Lord's blessing
upon their academic life
to seek His guidance
for the church's ministry
to the community on campus

SUNDAY SEPTEMBER 12th 10:30 a.m.

in the Great Hall, Conrad Grebel College
Waterloo, Ontario Westmount Road North
(immediately North of University Ave. W.)
Reverend Richard Vanden Berg, our pastor
will lead the service
Reverend Graham E. Morbey, our missionary
Campus Chaplain at Waterloo
will deliver his inaugural sermon

Refreshments and lunch will be provided

Calendar of events

- Aug. 2 - Lakewood Christian Conference Grounds Programme.
- Sept. 4 - Aug. 2 - 8 Rev. Wm. Renkema, Aug. 9 - 15 Back to God Hour, Aug. 16 - 22 Rev. Alfred Luke, Aug. 20 - 22 Youth Weekend, Aug. 23 - 29 Rev. A. van Eek, Aug. 30 - Sept. 4 Bible Week.
- Aug. 24 - Installation of Rev. Phil Stel as pastor of the Bethel Chr. Ref. Church of London, at 8:00 p.m.
- Aug. 29 - 25th Anniversary of the Kemptville, Ontario Chr. Ref. Church.
- Sept. 1 - Student Registration at Redeemer College starting at 9:00 a.m.
- Sept. 2-13 - Harry Houtman of Christian Stewardship Services will be in Alberta, available for personal visits and public presentations.
- Sept. 4 - Van Schepen Reunion at Pinehurst Park, Highway 24A, Ayr, Ont. Coffee will be ready at 10:30 a.m.
- Sept. 6 - Redeemer College Official Opening at 2:00 p.m.
- Sept. 8 - 10th Singles Fellowship Day.
- Sept. 9 - Redeemer College Extension Courses every Thursday from 7:00 - 10:00 p.m. at Redeemer College; phone 549-8024.
- Dec. 2 - Annual YES Conference for youth leaders in the Meadowvale Chr. Ref. Church. Keynote speaker: Mr. K. Van Wyck - "Learning How to Think Like a Child". Registration \$15. For registration call or write: Y.E.S., 1009 Bathurst St., Toronto M5R 3G7; 535-6262.
- Sept. 11 - London students at Western University and Fanshaw College are invited to a Chaplaincy Open House between church services.
- Sept. 12 - 10:30 a.m. — Waterloo Chr. Ref. Church — 10th Annual Student Welcome, for all university students studying in Waterloo this year. Campus Chaplain Graham Morbey will preach his inaugural sermon. Great Hall - Conrad Grebel College Waterloo, Ontario - Westmount Rd. N., at University Ave. W.
- Sept. 17 - Annual Western Social at Hank and Ann VanderLaan's home.
- Sept. 18 - 10th Singles Fellowship Day at Woodland Chr. High-school Breslau, Ont.
- Sept. 22-25 - Racom Tours with a Purpose, \$150.00. Deadline July 30 or when full. For more information call (519) 824-7637 or (519) 821-8693.
- Sept. 25 - 25th Annual Convention of the Ontario Chr. Ref. Sunday School Teachers' Association in the Immanuel Chr. Ref. Church, Hamilton and the Hamilton District Christian High School; 9:00 a.m. Registration; 10:00 a.m. Rev. A. Kuyvenhoven speaks; 1:00 p.m. and 2:45 p.m. workshops; 5:00 p.m. banquet.
- Sept. 13/82 - March 18/83 Training for Evangelism seminars.
- Oct. 1,2 - Quinte and Pine Ridge cadet councils invite you to attend the All-Ontario Rally at the Holiday Inn in Oshawa.
- Oct. 13-21 - The Canadian Home Bible League missionary tour to Mexico.
- Oct. 16 - Immanuel Chr. Ref. Church, Simcoe, Ont., 25th Anniversary
- Oct. 29, 30 - Western Regional Conference on Liturgy and Music. Dr. Bert Poiman, main speaker; workshops. Location: Third Chr. Ref. Church, 14323 - 107A Ave., Edmonton, AB; phone: (403) 455-1066.

Next Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Fri. Aug. 20	Wed. Aug. 18	Fri. Aug. 13-10 a.m.	Wed. Aug. 11-noon
Fri. Sept. 3	Wed. Sept. 1	Fri. Aug. 27-10 a.m.	Wed. Aug. 25-noon
Fri. Sept. 10	Wed. Sept. 8	Fri. Sept. 3-10 a.m.	Wed. Sept. 1-noon

REDEEMER COLLEGE

Extension Courses

- WHEN:** Every Thursday evening: 7:00 - 10:00 p.m.
Thursday, September 9, 1982 - Thursday, December 2, 1982
- WHERE:** Redeemer College
467 Beach Boulevard
Hamilton, Ontario
- WHAT:** Introduction to Scripture - Professor J. Bolt
Introduction to Philosophy - Professor T. Plantinga
- WHO:** All adults (regardless of whether you have graduated from high school)
- WHY:** Why not?
- COST:** \$398.00 - credit basis (less institutional grant ranging from \$50.00 - \$75.00 if applicable)
\$199 - audit or visitor basis

REGISTRATION:
Contact Arend Kersten
Redeemer College
549-8024

Books

History

Zionism and its history

The Making of Modern Zionism: The Intellectual Origins of the Jewish State, Shlomo Avineri, Basic Books/Fitzhenry, 1981; hc., 244 pp., \$20.25. Reviewed by Theodore Plantinga, Redeemer College, Hamilton, ON

Christians have good reason to be interested in Jewish history — and especially in the efforts made by Jews to define their identity in the modern world. There are many parallels between Christians and Jews, and there is also a good deal of common ground insofar as both groups regard the Old Testament as authoritative scripture.

Zionism, which is the determination on the part of many Jews to return to the ancestral homeland of Palestine, has no exact parallel among Christians. Yet the history of Zionism can provide us with insight into the dynamics that make up Christian identity. For this reason — and others as well — **The Making of Modern Zionism**, a highly readable book by Prof. Shlomo Avineri of the Hebrew University in

Jerusalem, can be instructive for Christians.

Avineri's book is the most stimulating and suggestive study of Jewish history that I have ever read — and I have read quite a number of them. It acquaints us with the impressive variety in modern Jewish thought, the tensions in the modern liberal state that had made Zionism compelling for more and more Jews, and the deep-rooted problems of the modern state of Israel. Avineri, who knows the thinking of Marx

and Hegel well, is incisive in his analysis, but not optimistic about Israel's future. He regards Zionism not as an accomplishment to look back on but as a continuing challenge.

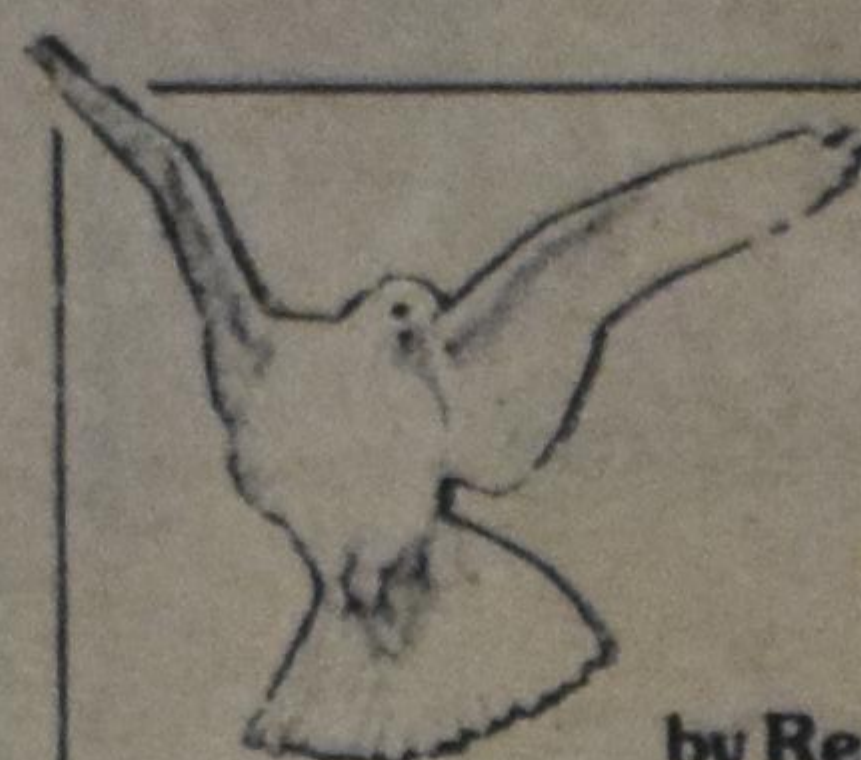
An outstanding book like this one does not admit of summary in a brief book review. I recommend it highly to Calvinists who are interested in history and philosophy, and especially to those who are intrigued by the presence and role of Jews in the modern world.

CHRISTIAN STEWARDSHIP SERVICES

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Free of charge, — Confidential
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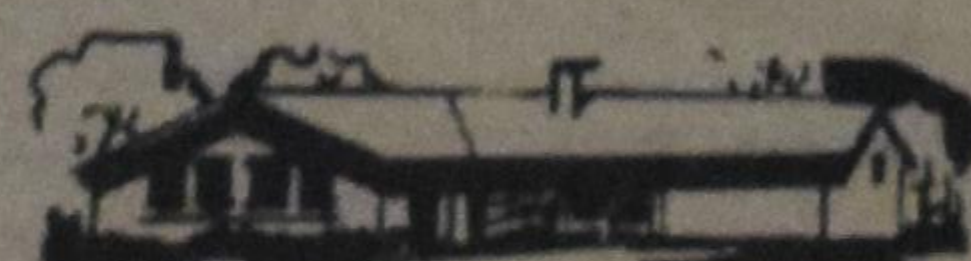
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Books

Evangelism

Door opener to the Muslim faith

The Church Between Temple and Mosque. A Study of the Relationship Between the Christian Faith and Other Religions. J.H. Bavinck, Eerdmans/Oxford, 1982, reprint; pb., 206 pp. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

Dr. J.H. Bavinck (1895-1964), the first Dutch Protestant professor of missions, taught for several years at both the theological school of Kampen and the Free University of Amsterdam. From 1939 until his death in 1964 he occupied the Chair of Missions at the Free University.

Bavinck was not only a professor, but he had also served as pastor and missionary in Indonesia. He has made a profound impact not only on Dutch missiol-

ogy, but also on the worldwide church. His book, **Introduction to the Science of Missions**, is still an important and widely used text in North American Bible colleges and seminaries.

Bavinck was an extraordinary man, a remarkable scholar, and, by the grace of God, a devout saint. I recall his lectures with a deep sense of gratitude. They were intellectually stimulating and spiritually uplifting.

He was a very friendly man, who loved people and was loved by them. He was a man of small physical stature, but a spiritual and intellectual giant. He had the ability to write with grace, profundity and simplicity. All these qualities shine forth in this posthumously published work **The Church Between Temple and Mosque**.

The chapters of this book were originally lectures given to a small class of students in an American university. They all struggle with the following questions: What is the relation of Christianity to other religions? What basic presuppositions are at the basis of all religions? How can we be bridge-builders between Christianity and other religions?

Bavinck states that we cannot avoid dialogue. The Christian must speak humbly and with dignity with the other religions. And dialogue is possible as human beings are ineradicably religious. Man is always busy with God: he flees from God or finds him, he struggles with God or seeks him. Even secular man is deeply religious. Secularism is just another form of idolatry.

What is the purpose of dia-

logue? The goal is not the "enriching of each other's insights," but an eager desire for the Holy Spirit to lead us into the full truth. In interacting with primitive religions, Hinduism, Islam and secularism, Bavinck leads the reader into the heart of these faiths as well as into Christianity. He demonstrates from scripture, and in particular from Romans 1, what the Christian has in common with other faiths, and also how it stands apart.

Man cannot escape God. The Lord occupies man's conscience. God has his hidden means to appeal to men, which we may call "general revelation." "When the Bible speaks of general revelation, it means something quite different. There it has a much more personal nature. It is a divine concern for men collectively and individually. God's deity and eternal power are evident; they overwhelm man; they strike him suddenly in moments when he thought they were far away. They creep up on him; they do not let go of him, even though man does his best to escape them. Escaping from them and repressing them is the human answer to God's revelation, an answer that becomes evident in the history of the religion of man."

Man is a sinner by nature. "Sin has an element of suicide. Man, who deserts his place in God's world and makes himself great, and pretends that he himself is a

god throws himself in the gulf of chaos and destruction. Sin punishes itself."

The cross is central in Bavinck's missiology. We need redemption from our guilt. Man is personally responsible to God for his actions. Though man's need for a personal relationship with God is strongly stressed, Dr. Bavinck never loses the kingdom perspective. "In our time we still struggle with the idea of the kingdom of God. For a long time Christians have overemphasized the fact that the Christian faith is something that concerns man's innermost being and is the way of salvation, without paying enough attention to the fact that faith places man in the perspective of the kingdom. That includes the fact that a believer must strive after a new world. Something of the power of the new life in Jesus Christ must penetrate social and economic life, commerce and industry, science and art."

This book is not only for the professor, pastor or missionary. Every serious student of missions can greatly benefit from it. Its message is up-to-date in view of the various nationalities and beliefs in our own country. What do our Muslims or Hindu neighbours believe? How can we approach them with the gospel? Dr. Bavinck's book will not only help you answer these questions, it will also strengthen your own Christian faith commitment. This book is a treat to read!

Church history

The WCC and women

A Voice for Women. Susannah Herzel, World Council of Churches/Anglican Book Centre, 1981; pb., 197 pp., \$8.50 U.S. Reviewed by Anne Hutten, Kentville, NS

Did you know that as early as 1917 a book was published in England under the title **The Place of Women in the Church**? that the order of deaconess came into being during the apostolic age and continued for a dozen centuries? and that for African Christians, the debate on using each member's gifts lies in such areas as the traditional extended family, which places a heavy burden on young women?

In her history of the women's department of the World Council of Churches (WCC), Susannah Herzel brings an incredible number of facts into focus. She outlines the people who worked long and hard to study the proper interaction between men and

women within the church. She draws pen portraits of such eminent figures as Dr. Visser 't Hooft, the first General Secretary of the WCC and a strong supporter of using women's gifts; she describes the riches of tradition within the Orthodox churches of Eastern Europe and Asia.

Along with all that, she dwells at some length on the real issues involved when churches worldwide take a new look at the historical function of women within the body of Christ. She quotes heavily from the giants of this movement. Karl Barth, for example, suggested that the headship of the man is comparable to God's choice of Israel as his chosen people, or to his choice of late antiquity as the time for the coming of the Messiah. "These selections do not imply any recognition of special worth and excellence in male persons nor in the Israelite people nor in the people of late antiquity. But they indicate special dispositions made

by God in his dealings with human beings. Their importance is only temporal."

The WCC's department on women wasted little time in establishing some aims, which specifically called for cooperation between the sexes for the good of the church and society. Its functions would include the encouragement of women in making full use of their gifts, and in becoming aware of and involved in an ecumenical outlook. Strong leaders such as Madeleine Barot of France, Rena Karefa Smart of Sierra Leone, Pauline Webb of America, Sarah Chakko of India, and Brigalia Bam of South Africa worked with Christians throughout the world in exploring the difficult and controversial issues.

This book cannot adequately be reviewed in a few paragraphs; it needs to be read. Few laymen and women of Reformed persuasion are knowledgeable about the WCC and its work. This book provides an excellent beginning.

Sociology

Changing patterns disrupt lifestyles

Villagers: Athabascan Indian Life along the Yukon River. Claire Fejes; Random, 1981; cloth, 204 pp., \$14.95. Reviewed by Elaine Smit, Sarnia, ON

Claire Fejes, a resident of Alaska for thirty-five years, one of Alaska's finest painters and authors, takes us on a voyage up the Tanana and Yukon Rivers. Along the way she stops at the small villages and talks with the native people. Because she is well-known to the people, and trusted, they open up and speak to her about their predicament.

The Athabascan Indians, as the narratives indicate, are facing a crisis. Their traditional way of life is being threatened with extinction by white man's culture.

Hunting pressures have reduced the caribou and moose populations, so very vital to their

livelihood. Unable to provide for themselves many of the natives have had to leave to look for work in the cities.

Welfare has created many social problems, specifically alcoholism and suicide. As one elderly person stated, "The children get money for candy and coke as their parents feel guilty because they drink. They never take care of their children and they get seven hundred dollars per month from welfare. I don't know where the money goes. They have nothing; they never work."

However, Fejes also discovered that not all have taken that route and that there is a resurgence of ethnic pride among the Indians.

Villagers is a drama of a people's struggle to retain their identity in spite of outside forces and inward apathy.

This book is worth reading in view of the negotiations with Dene people about the McKenzie pipelines.

Language

Words Christians use

Cleaning Up the Christian Vocabulary: Words That Confuse and Divide. Vernard Eller; The Brethren Press, Elgin, IL, 1976; pb., 121 pp., \$2.95. Reviewed by John Bolt, Redeemer College, Hamilton, ON

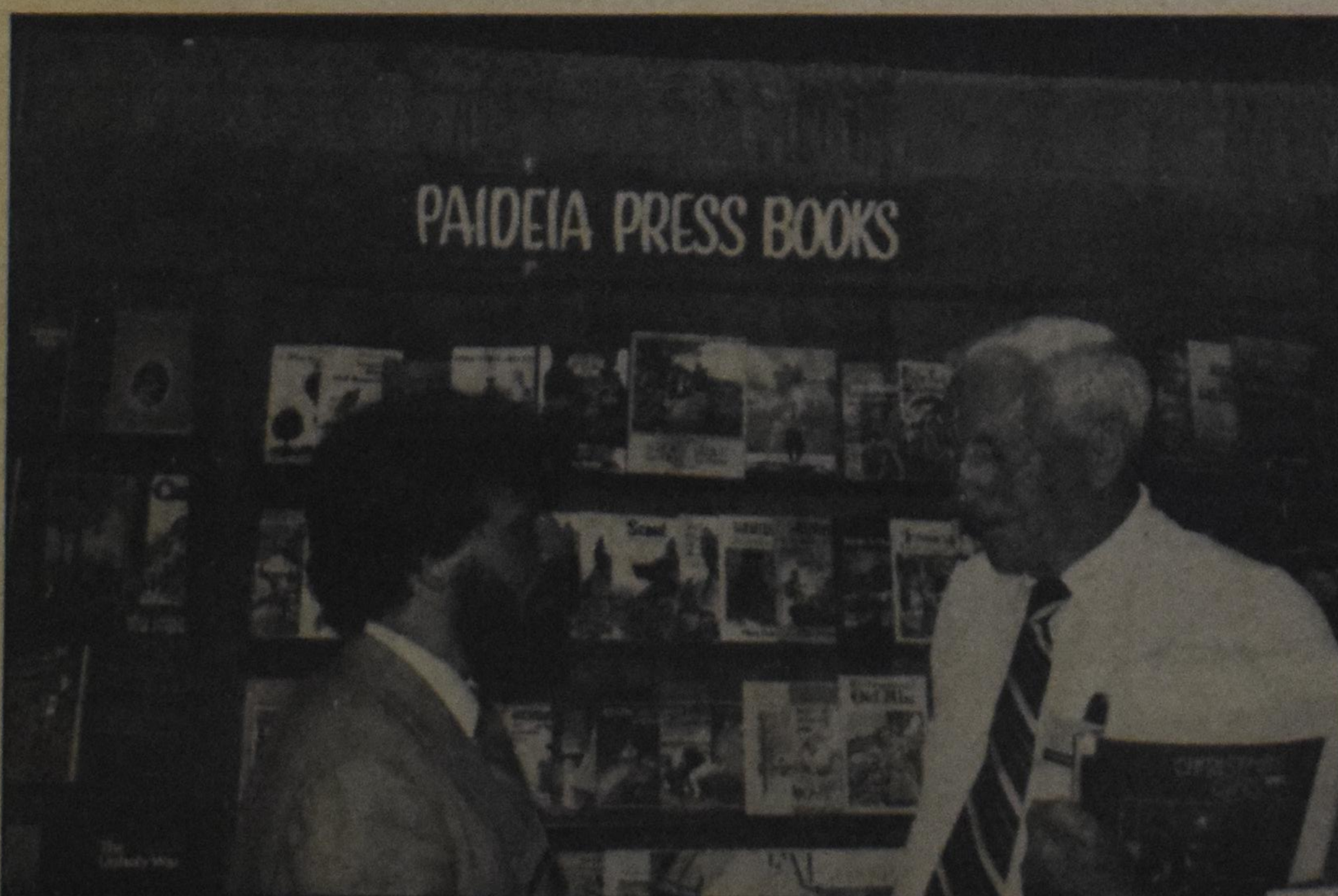
My reward for writing a few articles for Calvinist Contact some time ago on the use and abuse of words in the Christian community, was to have the book review editor send me this delightful little volume on the same topic.

Vernard Eller is a minister in

The Church of the Brethren and his "radical," "sectarian," "Anabaptist" (all three words are dealt with in the book) bias is prominent.

The value of this book is that it not only clarifies the usage of many words from "Anabaptist" to "Evangelical" to "Liberal" to "Zwinglian," but also exposes their abuse in a light-humoured vein.

One need not agree with Eller's perspective in order to profit considerably from his attempt to "clean up" the vocabulary of Christians. Heartily recommended.



BOOKS, BOOKS, BOOKS: Canadian Christian booksellers met in Hamilton during the second week of August. Pictured here (l to r) is Lawson Falle sales manager Ian Elliott promoting some of the material he distributes for Paideia Press to Dr. J. Boyd of Sudbury. Booksellers buy a large part of their stock at the annual gathering which is also an opportunity for Christian booksellers to share specific aspects of their ministry with their colleagues.

Books

Evangelism

Programs need to be put in their proper places

Life-Style Evangelism, Joseph C. Aldrich, Multnomah Press/Beacon Distributing, 1981; hc., 248 pp., \$9.95 U.S. Reviewed by Rev. Johan D. Tangelder, Strathroy, ON

There is no dearth in literature on missions and evangelism! It is hard to keep up with new books on these themes. In these days of recession and inflation, we are forced to ask of such books whether they are worth the money, time and effort. Yet those who are looking for thought-provoking and stimulating ideas will be delighted with Aldrich's book. He speaks with candor about the effectiveness of current popular evangelistic programs and he finds that the methodology of many of them offends the sensitivities of caring Christians. "Many Christians," he notes "have personal objections to some of the approaches to 'winning' the lost. Gimmicks, pseudo-questionnaires, button-holding, evangelical mugging, and the outright rudeness of some witnesses turn them off. The end result is that evangelism becomes a much understood term; one which most people either swear by ... or at."

How does one evangelize? Aldrich suggests that the church should do more than just train people to say the rights words but that a biblical philosophy of ministry needs to be developed. Aldrich believes that the greatest barriers to the gospel are not theological but cultural. The cultural prescribed legalism of an unbalanced Christian life can hinder the advance of the gospel.

"It is the professional weaker brother, the self-appointed, rigid, unwavering, unshaking, unmoving, immovable, self-righteous individual who often blows the whistle on Christians penetrating the non-Christian community with the gospel."

Secularization has made evangelism difficult. "Today many are totally ignorant of the most basic

assumptions of the Christian faith. Another barrier looms large by virtue of the non-Christians lack of understanding of the most simple Christian terms. Heaven, hell, saved, lost, born again, redeemed, and other such evangelical buzz words used to be pretty well understood by the majority of our culture. That is no longer true. By and large, the

basics of the gospel are foreign to it."

In today's world, we must not rely on programs. We need to develop a Christian life-style as individuals and as families. Evangelism is broader than a program. It must be placed in the broad context of word and deed ministry.

This is a good book for the

church library. Discussion groups will find that each one of the eleven chapters contains enough material for an evening session. Those who teach a course on evangelism will find it a useful tool. We may not agree with everything that Aldrich says, but his is certainly one of the better attempts to reformulate evangelism.

Sociology

A different sort of help meet

The Complete Woman, Patricia Gundry, Doubleday, 1981; hc., 233 pp. Reviewed by Anne Hutten, Kentville, NS

For anyone familiar with Marabel Morgan's *Total Woman*, the title of this book may be a turnoff. But once you are beyond that, you will find that it is a useful and challenging book. Gundry has gone well beyond many previous books on the woman's role, taking us to the nitty-gritty details of everyday living.

Using Proverbs 31 as her basis, Gundry explores in detail the kind of woman such as a king might want for his wife. We are given a picture of amazing strength of character, of great capabilities, of good management. At the same time, the heroine of Proverbs 31 speaks with kindness and wisdom, and reveres the Lord. Gundry says that women are not encouraged to be strong in our culture; women who have strength of purpose and who

make their own decisions are often seen to be domineering.

Yet this Bible chapter paints such strength as desirable. Such a woman shall be praised by her husband, her children and "in the gates of the city." Gundry reaffirms the right of women to make their own decisions, to work towards self-fulfillment, to become financially independent, to have dignity and self-respect. With warmth and humor she offers advice on putting ideals

into practice, right down to who should do the dishes or wash the dirty socks.

Having explored the meaning of the "help meet" description of Genesis, Gundry adds a telling observation of her own. "I think I like God's kind of woman better than the kind of woman my church has encouraged me to be. God's women are whole, capable people." Many hundreds of her sisters will echo that sentiment, and justifiably so. Too many

churches are still intent on giving their female membership a guilt complex for being anything more than a passive follower.

This book is highly recommended for all women who are still uncertain about their place in the world, about their place in relationship to men. The sad thing is that such a book is still necessary, and that the church of Christ, which liberated women, is helping to make it necessary.

Bible study

Jude

What in the World Has Gotten into the Church? David J. Hesselgrave and Ronald P. Hesselgrave, Moody/Mitchell, 1981; pb., 140 pp. Reviewed by Ralph Koops, Chatham, ON

This book is a study on the book of Jude for contemporary Christians.

In twelve chapters the authors, who are father and son, give a good explanation of Jude's letter. The book makes many references to today's world and offers many good quotes from various sources. Chapters are followed by a few discussion questions.

Jude wrote to the early Christians to contend for the faith especially in the light of false teachers in the church at that time. "Jude," say the Hesselgraves, "monitors the church television screen while the surveillance camera zeros in on some suspicious characters and their activity. Sure enough, upon close examination they prove to be worldlings. Worldly people, propositions, and practices, have gotten in the church without being noticed."

The authors adduce quite an array of quotes from various sources showing how corrupt the church is in many instances. They

point out the great irreverence with respect to God in our time and how old errors never die but just take on new forms.

With respect to the prophecies in Jude, the writers correctly note that, "In fact, nowhere do the scriptures specifically teach that we can use these signs as a time clock in order to determine where we are in God's program for world history. Rather, they constitute a 'prophetic alert,' a reminder that God is faithful and redemption is in the offing."

This book gives an explanation of the text of Jude and a relevant application with respect to our time. A beneficial book.

Literature

How our Northern neighbours live

Shadow of the Hunter; Stories of Eskimo Life, Richard K. Nelson, University of Toronto Press, 1980; hc., 282 pp. Reviewed by R. Klein, Pierrefonds, PQ

Snow and ice, seal and fish, caribou, walrus, polar bear and whale: these are the dominant elements of Eskimo life. Add the numbing cold of the far north and you have the basic ingredi-

ents which determine to a large extent the manner of existence of Canada's northern most native people.

Eskimo life is predictably austere and understandably simple. In order to eat one must fish or shoot an animal. The trouble is, no living thing in the arctic is particularly accommodating when it comes to stilling the hunger of any Eskimo. As a matter of fact, hungry polar bears would just as soon have an Eskimo for dinner, and not as companion either!

Small wonder, then, that Richard K. Nelson's stories of Eskimo life are mainly about hunting and

its attendant dangers. Small wonder, too, that readers from more congenial climes are not likely to be inspired by these stories to settle permanently north of the Arctic Circle. Most of us will be content merely to nudge the thermostat up a tad as we read Nelson's fine account of a living and largely unknown culture.

Professor Nelson is a cultural anthropologist whose studies have focussed on human ecology: the relationship between people and their environment. Having spent fourteen months living among the Eskimo people of Wainwright, Alaska, he decided to recount several real events by way of fictionalized narratives. The happy result is his *Shadow of the Hunter*.

To be sure, this informative book is no masterpiece of fiction or, for that matter, of literature as art. It was not intended to be. It is, however, a wholly new and fresh approach to the description of a way of life. This book is an ethnography — a descriptive account of a living culture. For this reason it is most appropriately titled *Shadow of the Hunter*, because its emphasis is on action rather than on characterization, on what the hunter does to subsist rather than on who he is.

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